# The Pastor

JANUARY, 1955

hat Is the Board of Social and Economic Relations Doing?

# The Pastor

JANUARY, 19

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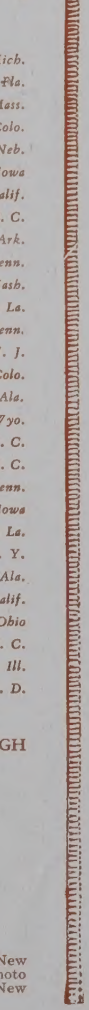

THE COVER: A small church in New Hampshire in a mid-winter setting. Photo by Winston Pote from A. Devaney, New York.

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# Your Right to Say It

## Healthy Sign

DITOR: The fact that I am renewing subscription should be adequate testiny to my liking for THE PASTOR. Howr, may I take just another moment of r time to tell you what I like best about

is that THE PASTOR has never permitted lf to become a "house-organ" for the eral boards, or "mouth-piece" for the ncil of Bishops. Rather, it has allowed thodist ministers to use its pages to und off," expressing critical approval critical disapproval of any program or icy of our church.

is a healthy sign when any official blication will be generous in lifting up "other side" of these issues which are the forefront of our thinking as Methst pastors. It seems to me that here is ir greatest contribution.

hope that as you plan future issues you l remember this little word of appreciaı for this particular facet of your edial policy. I'm sure that I speak for many er pastors.

A. B. CAVANAUGH
*Fretna Methodist Church*
*Fretna, La.*

## ere Is Ammunition

DITOR: I am deeply indebted to Henry Kolbe for his article, "The Illogic of guments for Moderate Drinking," aparing in THE PASTOR [November, p. 2]. is is one of the best articles I have read this subject and I do want to congratue the writer for this very fine presentan of facts concerning the arguments for derate drinking.

For some time I have been trying to say my people what Dr. Kolbe has said in s article, but for some reason or other ve not been able to present my convicns in as convincing a way as he has ne. I will certainly keep this issue of E PASTOR close at hand, for here is amnition for the pastor as he tries to deal th those people who are always trying give logical reasons for moderate drink-. . . .

W. E. MOORE
*Kern Memorial Methodist Church*
*Nashville, Tenn.*

## Fair Statement

EDITOR: The recent article on Norman ncent Peale was eminently fair. It inted up and documented some conclusns I had already reached privately from ading in two of his books and a number his sermons.

The writer is to be congratulated for his ich-needed presentation and the edirial staff for "bucking the trend" and nting it.

MELVIN MATHIS
*The Methodist Church*
*Goodlett, Tex.*

## Boon to Many

EDITOR: With interest I read the critical article on the ministry of Norman Vincent Peale, then the letters that followed in the next issues.

This reminds me of the attacks that formerly were made on the evangelistic work of Billy Sunday. In reply I often said Billy was doing so much greater work than I that it did not behoove me to attack him.

Peale in my opinion is rendering an outstanding service to a type of people who need it. His *Power of Positive Thinking* (Prentice-Hall, $2.95) is a boon to many a person. So far as saying he caters to the wealthy, it is well to realize Broadway needs the Gospel as much as Hell's Kitchen.

G. F. HUBBARTT
*Warren, Ind.*

## Loves His Brethren

EDITOR: In regard to the September article, "The Gospel of Norman Vincent Peale," by William L. Miller, the sermons of Dr. Peale impress me as presenting and emphasizing the Christian teachings of hope, faith, brotherly love, unselfishness, patience, and forgiveness.

Concerning "success," Dr. Peale, in one of his sermons ("Key to Successful Living," 1953), preached: "What do we mean by the word 'successful'? Who is the person who has lived successfully? . . . He is the person who has . . . conquered the fears which plague men's lives; eliminated the prejudice and hate which shrivel the soul. *A man who lives spiritually is a successful person* and as such he has the everlasting peace of God in his heart. . . . This quality of life is something that Christianity will give to anyone who follows Christ and lives according to His way." (Italics added.)

Dr. Peale's sermons convince me that he loves people and sincerely seeks to do good to them by helping them to find an abundant Christian life. . . .

We are all tempted to speak of *"the speck that is in your brother's eye,"* but how important it is for all of us to practice the teaching of the Master that, *"Judge not, that you be not judged."* How important it is also for us to love our brethren as I believe Dr. Peale loves his brethren.

RICHARD C. JOHNSON
*Westminster Theological Seminary*
*Westminster, Md.*

## Appeals to Many

EDITOR: Sometimes it takes a pastor to lambast another pastor under the name of "brotherliness." In reality, such brotherliness can be an expression of "the fox and the grapes," a sense of personal ministerial inferiority, or a personal rationalization of one's own inabilities.

I refer to the letters of congratulation written of the article by William L. Miller and the denunciations of his subject, the Rev. Norman Vincent Peale. I guess it has not changed much since Jesus' day; the higher one rises the more clearly he becomes a target for the sticks and stones that not only break bones, but also break hearts.

If Norman Vincent Peale is doing something for the good of the common man by his writings, preachments, broadcasts, etc. in my parish that I am not doing to that extent—and in many cases he is—I say, "God bless him, and strengthen his efforts to do even more."

I find many of my people who read his books and talk to me about them, the good they have done them, etc. Maybe I do not always see the matter as they do. But *he has done the good.* And that, after all, above methods, is the criterion of good works. Moreover, if he has done them good, it makes it somewhat easier for me to help them still further.

I may not agree—and do not—with many of his methods. I sincerely hope that he does not become a spiritual "catch-all" for the various clubs, organizations, and groups to the point that his popularity with them outdoes the message he proclaims. I, personally, having read and listened to many of his sermons feel that he is a little to formula-like to appeal to me.

But the fact remains that *he does get the people.* They go to his church in crowds, millions listen to his broadcasts, his books are head far and wide, and he is recognized by millions of people of all walks of life as a man who "speaks the peoples' language." Maybe he does not appeal too much to ministers of religion. But what of it? He does appeal to a certain type of people, of whom a great percentage of our population is made up. . . .

WILLIAM B. PETHERICK
*Gardner Memorial Methodist Church*
*Milwaukee, Wis.*

## All Time "Low"

EDITOR: The article by Mr. William L. Miller in the issue of September was the all time "low" for the sort of writings which usually characterize this fine publication, THE PASTOR. Such an article could come only from a person who does not fully understand the New Testament.

It seems that there have been many fine fellow preachers who have jumped on the "bandwagon" to share the sentiments of Mr. Miller. All of which indicates that there is always present the temptation to criticize someone who is able to outdistance us to the point that we become jealous. This is not at all unusual. In the Gospel of Luke, chapter 20 in particular, we find the priests, the scribes, the Sadducees doing just that with reference to the simple messages that Jesus spoke.

It would be a waste of words and time to say anything in defense of Mr. Peale. He seems to be able to speak pretty well a message that needs to be only applied, not defended.

Then in this issue of December [p. 1]

[*Continued on page 48*]

# What Is the Board of Social and Economic Relations Doing?

**By A. DUDLEY WARD**

*There are sharp differences of opinion in the church about the relationship of the Christian Gospel to social and economic problems of the twentieth century. One of Methodism's newest agencies—the Board of Social and Economic Relations—was established by the General Conference of 1952 to deal with just such problems. Since then pastors have been asking what the new agency will do and how it will work. Many of the questions they have been asking are answered here by the executive secretary of the board. He came to his present post after service with the National Council of Churches, where he directed the comprehensive, six-volume study of "Ethics and Economic Life" (reviewed in* THE PASTOR, *October, 1954, page 34). A. Dudley Ward's answers to these questions posed by* THE PASTOR *give an indication as to the direction in which the new church board is going.*—EDITOR.

**Why haven't pastors and laymen heard more about the work of the Board of Social and Economic Relations?**

The Board is new. Authorized in 1952 by the General Conference, it has devoted itself to organizing, developing a philosophy for its work, and establishing relationships in the church, especially in the annual conferences. The executive secretary took office in the fall of 1953. There are now ninety conference Boards of Social and Economic Relations, which will become our main channels to pastors and local churches. We have, for example, invited these boards to circulate free of charge *A Message on Vital Issues,* which was adopted by the general board on May 7, 1954; and *The Methodist Church and Race,* which is a publication of the resolution of the General Conference of 1952; and a reprint of the Social Creed at a very nominal cost. An increasing number of articles and information about the board and its work now appear in various publications of the church. Forty annual conferences have been visited by the executive secretary. Regional meetings have been planned for a variety of purposes during this new year.

**Why do we need a General Board of Social and Economic Relations?**

We need this board because of the specialized and crucial nature of social and economic relations. Policy and program in race relations, economic life, and social welfare matters should be handled by those who are devoting full time to the task. (Other Protestant denominations and the National Council of Churches have such specialized departments.) There is a need for a board which devotes its time to developing a considered judgment on pressing social, economic, and political issues as a result of free and sustained discussion. These positions are commended to the church for study and action. Methodism needs a board that can speak on pressing problems as they arise.

One function of the board is to consult and advise v the educational arm of the church in order that speciali knowledge will assist those responsible for Christian e cation and curriculum.

**Will pastors now be swamped with magazines, leafl and propaganda from another church board?**

No. We expect to concentrate on specialized stateme and possibly a newsletter, but to work primarily thro the regular literature channels of the church. We beli in co-ordinated activity.

**Does this board replace the Methodist Federation Social Action?**

No. The federation[1] continues to operate in many s tions of the church. This board, on the other hand, authorized as a result of a need to have an official age in the church which would serve in social relations working through the regular channels of church activ The board employs an executive and office staff; its bu et will run approximately $50,000 a year.

**Are all members of the board agreed on philosophy a policy?**

No. One of our major tasks is to determine by sustai and organized discussion the attitudes and judgments wh the board wishes to bring upon the issues it faces in three major areas of its responsibility: *race relations, e nomic life,* and *social welfare.*

**Is there a "pink fringe" in the board?**

There is no evidence of a "pink fringe" as far as I h been able to determine. It is true that we do have w differences of opinion represented on the board. Th are "liberals" and "conservatives." Various social economic groups are represented. There is one deficie The board has limited occupational representation. though twenty-six members are lay people, there is labor leader or representative of an agricultural organi tion. We hope this will be rectified in the future.

**How is the board going to avoid pressure from "rig wingers"? "leftwingers"?**

The board does not expect to avoid all pressures fr various quarters. However, a new understanding tolerance emerges when people of different opinions c cuss controversial questions on the two assumptions g erning the board's life, namely: (1) That we serve Goc this capacity; and (2) That we are devoted to The Me odist Church. We have seen already much evide that advance can be made while people are learning understand each other. A good example is the publicat of *A Message on Vital Issues,* adopted unanimously on M 7, 1954.

[1] An unofficial group—Ed.

**the board attempt to speak for Methodism?**

, not now. It will speak for itself. It cherishes the lege to present to Methodist policy-making and legisla- bodies considered judgment upon pressing social s. It is possible that as the church develops a con- ce in the work of the board, we will be permitted eak for the church or as representing a large segment . It is highly important that the board confine itself, g its formative period, to speaking to the Methodist tituency first and foremost.

**can an official agency such as this speak pro- etically?**

official agency does have difficulty in developing a hetic voice on controversial issues. It is heartening, ever, to know that we are moving in the direction of nced positions. We realize that we are acting under great mandate, the Social Creed of the church, which prophetic document. In addition we will attempt to pret issues according to the Christian Gospel, which revolutionary faith—both for the transformation of iduals and, through regenerated individuals by the of God, the society in which they live.

**does the board know what Methodists think about cial and economic issues?**

e board does not presume to know what *all* Methodists about social and economic issues. It does, however, npt to assess the attitudes of Methodists by consulting other boards and agencies, annual conference boards cial and Economic Relations, episcopal leaders, pastors, laymen. In addition the board members and staff study odist literature. As an indication of our interest in this er, we are holding the first national meeting of chair- of annual conference boards of Social and Economic tions on February 1-4, to consider primarily what odists think and want to know and do about social s.

**t are some of the social and economic problems at the board hopes to deal with?**

e board has dealt with issues such as race relations; responsibility for social justice in economic affairs in ion to unemployment, care of dependents, security rams, war spending, and consumption patterns of the rican people; the attitude toward civil liberties and munism; the Christian and his daily work. It is to such issues that we will continue to address ourselves in the future.

**Does it duplicate the work of the National Council of Churches in the field of social and economic relations?**

No. It will co-ordinate its activities with other denominations through the National Council and with the National Council itself. Examples of this would be the participation of the chairman and the executive secretary in the Department of the Church and Economic Life in preparation for such statements as the annual Labor Sunday message, and "Basic Christian Principles and Assumptions for Economic Life," which was recently adopted by the General Board of the National Council. We co-operate in the council's program, for example, in acting as a sponsoring agency for the participation of Methodists in affairs such as the national convention of the American Federation of Labor (held in San Francisco, September, 1954).

**Is the board working with other Methodist boards and agencies?**

Yes. We have been serving the Curriculum Committee of the Editorial Division, the Radio and Film Commission, as a contributor to *The Methodist Layman* (magazine of the Board of Lay Activities), and we are now planning a seminar on economic issues with the Woman's Division of Christian Service.

**Will this board invade the work the Board of Missions is doing in the "inner cities" of America's metropolitan centers?**

No. This board is not an instrumentality for the kind of work which the Board of Missions does. We will study problems with which the Board of Missions deals institutionally. We might attempt to interpret these problems in policy statements and, as competence is achieved, suggest courses of action. We offer our services in ways which conform to the mandate given to us by the General Conference. The primary attitude of this board is co-operation with—not assumption of—the work of other agencies of the church.

**Will it duplicate the social action efforts of woman's work, lay activities, and student work?**

No. We have indicated in answers to other questions that our primary desire is to co-ordinate. We have indicated the basis for this co-operation with the woman's work in an economic seminar, and with the Board of Lay Activities to establish a keen social interest in the program of the laymen. In co-operation with the student work we propose doing significant experimentation in pioneering projects. For example, last summer, our board and the National Conference of Methodist Youth sponsored jointly an interracial work camp in San Antonio, Texas.

**Why should the church be concerned about controversial social and economic issues?**

Because it has an imperative from God to be concerned about people. Whenever the life of an individual or group of individuals, especially on the moral and spiritual levels, is being touched, we have responsibility.

**Is the board doing anything to help reconcile the interests of labor and management?**

We are attempting to find our way. A study is being made already. We supported financially and by personnel in 1953 and 1954 the Student-in-Industry program at Boston University. In searching for a program of industrial

relations, we share in the re-examination being made of the church's responsibility in industrial relations which is now under way in other denominations and in the National Council of Churches. Such matters as industrial chaplaincy, education by seminaries in labor relations, problems of communities just now being industrialized, require a rethinking of traditional attitudes and programs of the churches.

**Does the board support the Supreme Court decision outlawing racial segregation in public schools?**

The board has taken the following position in its message of May 7, 1954: "We believe it to be the duty of every Methodist Christian to exert to the full his personal influence for the abolition of race discrimination in reference to employment, housing, public facilities, hospital and medical care, education, recreation, justice in the courts, and all other relevant aspects of our common life." In addition, we have reaffirmed as our own position the General Conference resolution of 1952 dealing with racial segregation (paragraph 2027 of the Discipline). The Social Creed is clear, and we must implement it; all the benefits outlined in the creed should be available for all races alike. Also we are now at work on a careful study of the problem of racial and cultural relations in relation to the recent Supreme Court decision. This will be presented to the board this month for discussion and action.

**What does the board have to say about Senator McCarthy's methods of exposing communism?**

While the board has not mentioned Senator McCarthy specifically, its first message of May of 1953 dealt with the problem of Congressional investigations in a forthright and constructive manner. In our Message of 1954, referred to several times previously, there is a section dealing with communism and civil liberties. We have reaffirmed that communism must be resisted, but it must not be resisted by its own methods. To quote from our statement: "America cannot be protected against communist subversion by reliance upon loyalty oaths, the stigmatizing of courageous and loyal citizens, irresponsible accusations, assertion of guilt by association, or any spreading of charges of disloyalty on the basis of mere suspicion. We rejoice in the heroic and effective defense against such methods." We say also that democracy must be preserved by its practices along many fronts, in particular such things as "economic and racial equality of opportunity, justice in legal matters, freedom of thought, expression and worship, personal and civic integrity, and the responsible use of political and economical power." Right now a twenty-eight minute dramatic movie in color is being produced by us on civil rights. Entitled "The Sound of A Stone," the film will be available about February 15. We believe it is a corking good one.

**Do you feel any responsibility to advise the government concerning domestic policies?**

The board is not a political lobby and does not intend to engage in lobbying. This does not mean that if our advice is sought on a particular issue involving ethical and spiritual factors such as the physical well-being of our citizens that we will withhold our counsel. We will from time to time express our judgment on issues, many of which will be before the Congress and state and local governments for political decision and action. We will co-operate in inter-church activity on social and economic matters about which the churches are concerned, many of which will have political implications. We intend to serve The Methodist Church to the very best of our ability in the fields of race, economics, and social welfare. At many points will mean an expression of judgment on issues of a pol character.

**Does the board support the United Nations?**

Yes. Several sections of the 1954 message dealt wit international responsibilities of America and of Chris We quote from the message again: "We affirm our fidence in and support of the U. N." Our special int is in the Technical Assistance program, the Food Agriculture Organiza the International Children's Fund, and the Declarati Human Rights. At the same time, we emphasize the n sity for the U. N. in dealing with international tensio

**Isn't this stepping into the field of the Board of W Peace?**

No. As a matter of fact, there is every indication tha Board of World Peace through its staff and members eager for us to co-operate with them in every as They recognize with us that economics, race, and s welfare problems are to a large extent at the hea international tensions. In addition to this we face the that American economic affairs are heavily depende the moment on defense expenditures. We wish onl serve and aid the Board of World Peace at every op tunity. Both boards have plenty to do.

**Are Methodist annual conferences supposed to be d something about social and economic relations?**

Yes. The Discipline provides that conferences may ganize boards of Social and Economic Relations. As dicated previously, there are now about ninety boards in the 103 conferences of Methodism. We constantly toward the organization of others. We all conferences will have such boards. These are the bo which will give life and vitality to the effort to bring impact of The Methodist Church to bear upon social economic affairs. It is with the help of these boards committees will be established in the local churches.

**If the people of a local church wanted facts for the of discussion groups, what could you send the**

We would send such material as *The Social Creed of Methodist Church* in its new format; *A Message on Issues; The Methodist Church and Race;* and "The South," a reprint of the fine address by Ralph Mc editor of the *Atlanta Constitution,* made before the B on last May 7. We would provide leads to new printed visual material now available from other sources. try to elaborate for those who write to us the meani specific problems and to give concrete advice on wh do about them. We offer personal services of our staff members of the board in cases of special need. We now writing a "Primer for Social Action."

**Could the board help a local church deal with some troversial issue it faced in its own community?**

We are available for advice by personal services an recommendation of printed and visual material.

**Would the board listen to the advice of a local chu**

Yes, most decidely. We would not only listen to advice of a local church or an annual conference, bu actively solicit such advice. We need to understand the churches and conferences are thinking. These repr the people who in the long run will carry the prog Through correspondence, joint planning sessions, vi tion to local churches and annual conferences, and b stitutes and seminars, we achieve our purposes.

# linisters Are Too Busy

CARL J. SCHERZER

*Why some parishioners do not come to pastors with their problems.*

)R TWELVE years I was minister of a congregation before I came to hospital as a full-time chaplain ten s ago. I make this statement in beginning so that you will know n acquainted with the problems of parish ministry.

have been thinking about writing article for a long time, but never because I thought it might be con- ed as unjust criticism. But ckens come home to roost," and e it happened to me a little while I can use "we" in the writing in- d of "you."

**Know You Are Busy"**

former patient came into my office xpectedly, although I had instructed to call me first for an appointment. as just ready to leave for a meet- when she knocked timidly upon the r.

nce I have been trying to help her employment, despite a handicap, new our session would take some e. On the spur of the moment I ded that she was more important n the meeting.

e discussed some probable places re she might be hired, and I think will work out something for her- But, that is not the point. When was ready to leave she closed her dbag, arose, and said kindly, "I want hank you for giving me some of r time. . . . I know you are very ."

miling, I asked, "How do you know n so busy?"

A neighbor lady told me," she re- nded. "When I told her I was com- to see you, she was surprised. She , 'He don't have time to fool away someone like you.' "

Please tell your friend," I said kind- but firmly, "that she is mistaken. I have plenty of time to fool away on people like you."

With deliberation I have tried *not* to leave the impression that I am too busy to talk with people who seek my counsel, for I have seen too much of that in my visits with patients here at the hospital. Evidently, because I am a minister, the impression still persists with some people.

Last week I approached a room occupied by three women patients. Since I had previously met them, one saw me coming with recognition evident in her eyes. So, I went directly to her.

As she greeted me in a subdued tone, I became aware of a man's voice praying in the room. I hesitated reverently and folded my hands. She took the hint and did the same.

I heard him praying something to this effect, "Look down in mercy, O Lord, upon Sister ————. Help her to rely on You. You are the great Physician. You can heal. You know her devotion, how she loves You, serves You in the church and in her home. . . ."

**"Do You Have Time to Listen?"**

After he finished, we resumed our conversation. Then I visited the second patient who asked me to pray with her. After ascertaining what she wanted to pray about, we did, and then I spoke to the third one.

"Was he your minister?" I asked.

"Yes, he is," she replied.

"I noticed that he prayed with you," I commented.

"Yes, he did," she replied thoughtfully. After a pause, she added, "I wish I were as good as he thinks I am."

"So you don't think you measure up to his opinion of you," I commented, leaving it to her to decide if she wanted to speak further on the subject.

"Do you have time to listen to what's worrying me?" she asked hesitantly.

"Of course, I do," I responded, finding a chair to pull up beside her bed. "I'll sit here where we can converse confidentially."

It was what she wanted, and I gave her time to tell me her problems. Before I arose I suggested, "Have you ever talked over these problems with your pastor?"

"Oh, no," she answered quickly. "He's too busy for me to bother him with my troubles. In our church he has so much to do, I don't want to add to his work."

The minister is usually a very busy man, often too busy. Encumbering himself with a multitude of responsibilities, he spreads himself so thin that his effectiveness is dissipated.

By doing so he may become a very popular minister, for almost everyone of any consequence in the community will know him; and there's no end to the variety of organizations and groups he will be asked to address.

Many members of his parish will be proud of him and tell him so in no uncertain words. Some will advise him to take it easier. Others will tell him that he is overworking himself. But none of them will come to him with their spiritual problems because "he is too busy to 'fool away' time" with them.

**A False Impression**

Somehow the impression has spread through our parishes that the busiest minister is the best one. Perhaps we ministers ourselves have unwittingly promoted that erroneous concept of the Protestant clergy.

For what he gets in salary, most other men with comparable training (physicians, engineers, architects, or other specialists) would probably put in two-, three-, or four-hour days and complain that they are being overworked for what they get.

So, why should a minister want to give the impression that he is so overworked that he does not have time to listen to the spiritual problems of his parishioners?

Russell Dicks of Duke University Divinity School observes that a modern minister's working time should be divided into three parts, giving approximately one part to study, reading, prayer, and sermon preparation, one third may be devoted to administration of the church and organizational activity, and one third to pastoral work.

There are so many responsibilities in the modern church thrust upon the minister that could be done just as well, if not better, by members of the congregation, a secretary or a janitor, that it is neither advisable nor scriptural for the shepherd of the flock to occupy his time with them.

That is why the early apostles chose deacons and deaconesses. The apostles devoted themselves to their calling as ministers of the Word, following the example of their Lord.

*arl J. Scherzer is chaplain at Prot- nt Deaconess Hospital, Evansville, , and author of* Springs of Living er (*Westminster Press, 1951*).

# The Church Universal

By R. P. MARSHALL

*A pastor tells how his study of a phrase from the Apostles' Creed has led him to a better understanding of the meaning of the Church.*

FOR AT LEAST fifteen hundred years men have been saying "I believe in the holy catholic Church" in their worship; yet to many they are only vague symbols of a departed faith. We do not believe in the holy catholic Church as the fathers did; we merely give lip service to the ideal of a world-wide family of God, and our energies are given over to the advancement of divisive sects which seek to perpetuate forgotten emphases and long-dead controversies.

What, actually, do we mean when we say that we believe in the holy catholic Church? Perhaps it is not necessary in these days to point out that the word catholic does not refer to one division of the Church which has assumed the name largely because of the failure of others to claim it.

"Catholic" means universal, and modern Protestants have sought to popularize the sesquipedalian appellation of "ecumenical" as a present-day synonym. But the word has been, until now at least, too long and too strange to get a hold upon the hearts of men. Why can we not accept the old word and give to it the original significance? Only an outmoded prejudice hinders the free acceptance of this term.

One denomination has entirely given up the word and in its version of the Apostles' Creed has substituted "Christian." That, of course, is theologically inadequate, for "church," itself, bears the meaning of Christian. Speaking exactly, there is no other church than the Church of Christ, and to that Church all Christians belong. But, although the term can include the meaning of universal it does not actually say it. It is possible to say, "I believe in the Church universal," but why not use the ancient term "catholic" and be done with it?

The answer, of course, lies in the fact that Protestants have always been more afraid of Roman Catholic words and symbols than of Roman Catholic doctrine. It is easy to put all our opposition to such theology into a fanatical opposition to such nonessentials and to lose sight of the very real doctrinal differences between the two great streams of life in the Church.

By "catholic," then, we mean simply "The Church that exists everywhere among those who love and follow Christ." It is not an exclusive, but an inclusive, term. It takes in all who will come to Jesus; it excludes only those who have no faith in him.

I believe in this holy catholic Church, the Church which Jesus founded, which the Holy Spirit empowered on the day of Pentecost, which the Apostles proclaimed, and for which the martyrs died.

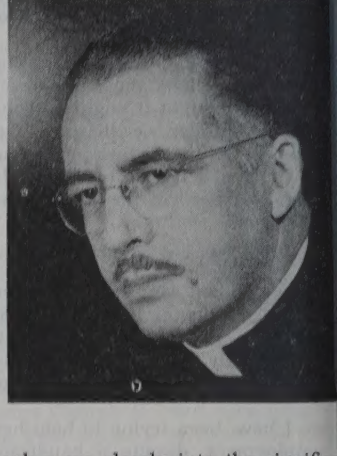
### The Church Is God's

The Church is holy. By this we mean simply that it belongs to God. It is not the work of man and it is not the property of man; for it has been set apart by the Holy Spirit for a distinct purpose in the world. That purpose is the proclaiming of the Gospel, the good news of salvation.

How seldom do we inquire into the meaning of time-honored words! We are so used to seeing "Holy Bible" on the cover of God's Word, that we accept it as a sort of title, like *Gone with the Wind*, and leave it at that.

A recent magazine article told a touching little story of a wounded soldier who was asked if he wanted anything. He answered that he would like a "Holy Bible." Not knowing whether he was Protestant or Roman Catholic, the visitor asked him what kind of a Bible. And he answe "I don't know about that. I just wa Holy Bible." Now it was evident the boy was not so much intereste the contents of the book as he wa the cover, for he was not satisfied he was brought an edition in the miliar black leather binding with two sacred words on the back. probable that he would have satisfied with either a Douay Versic a King James Version if the title been as he remembered it.

So it is with the words of Apostles' Creed; we never ask v they actually mean; we only say t over on Sunday morning. But le



look more closely into the signific of the phrase "*holy* catholic Churc

There is more than surface mea in the word. If the Church be h then it must be pure and clean, here we pose a staggering quest How can we say that the Church clean and pure when it is composed sinful men? When its history has b marked by dissension, persecution, un-Christian behavior?

A reading of the Book of Revelat as well as the writings of Paul, show that even the very first congre tions were made up of fallible m They argued and misunderstood another then as now. They fell into and they lost their first love of Ch In other words, they backslid. D that mean that the Church is not never has been really holy?

No, it does not, for the meanin "holy" is much more than can be plained by such human terms as apply to ourselves. Perhaps we illustrate it in this fashion. Here on communion table is a cross. It is in the sense that it has been consecra to God; we will not use it as a door or a plaything for the children. It

*R. P. Marshall is pastor of Trinity Church in Lock Haven, Pa. He is also president of the Order of St. Luke.*

pecific use: to symbolize the suffer-
s and the love of Christ. But, despite
holiness, it is composed of ordinary
tal such as is used for common pur-
es in industry and in the home.
nay even be made of a cheap alloy.
t it is God's symbol, given to his
urch in love, and so long as it ful-
its function it is holy.

Just so is the Church holy, though
de up of unequal elements of base
tal and divine good, of sinful men
l seeking saints, of those who have
ieved and those who are achieving.
e Church is holy though its mem-
s are not.

But this idea of holiness should not
allowed to drop to its lowest stage.
e Church cannot be content with its
k of purity. It is always striving to-
rd the ideal of perfection—the goal
ich Paul envisions when he speaks
the Church that Christ would pre-
t to his Father some day *without*
t *or blemish*. There are plenty of
ts and wrinkles now, but the destiny
the Church is not confined to this
th; its true life is in the eternal.

**Naughty Word**

The Church is catholic. I have al-
dy said that this word is a stum-
ng block for many of us. I have
netimes noted that there is a notice-
e hesitation as the congregation
nes to this phrase, and once or twice
nave accidentally looked down at
ne honest soul and seen an expres-
n of pain as with set lips he sturdily
erted his Protestant faith by refusing
say the naughty word!

But let us look now at the practical
plication of the word in everyday
. If the Church is catholic, that is,
versal, it will erect no barriers of
e or color. That is easy to say, but
eedingly hard to put into practice,
it is often in the Church that we
w the most prejudice and the least
ristianity. Sometimes we look upon
local congregation not as a branch
God's family, but as a social club,
l even then we would apply tests
t could not be applied in the average
anization.

Why is it that we can get together
a service club with those of differ-
opinions and never argue or fight,
when we come to church we must
ve everyone of the same opinion in
things? True, this is in part caused
the fact that we have stressed the
essity of correct doctrinal belief,
l we sometimes excuse our exclu-
eness by saying that it is concern
the "faith once delivered." But
s is to put more emphasis upon doc-
ne than Jesus put upon it. Despite
need today for clearer theology,
we do not need a straitjacket for our minds!

I once knew of a minister in a small sect who declined even to sit upon the platform with a minister of another denomination because he doubted if the other man was sound in the faith.

**Confusion of Terms**

I believe in a church that is catholic enough to open its arms to men of different beliefs in regard to the matters of lesser importance. There may be some justification of denominationalism in the fact that people of similar ideas like to be together, but this does not justify our denying others the right to be called a part of the Church.

As a matter of fact, the average Methodist congregation, for instance, if queried on its theology, would show such widespread disagreement that we would wonder how they ever happened to get together. After talking with laymen for many years, I have decided that most Methodists hold ideas that would be classed as heretical by any church council, and I have an idea that this would hold true of the members of any group, not excluding the Roman Catholics. It is this very element of variety which proves that the Church is catholic, or universal.

Then the Church is not bound by national lines. A national church is a confusion of terms. Perhaps the greatest defect in the life of the Church of England is its close affiliation with the government. It is more and more becoming aware of its place as a part of the Catholic Church, but the very term "Church of England" denies the ecumenical nature of its life. And nearly all of our denominations fall under this criticism.

Some are plagued by names given them by their enemies; thus Methodists would have done well to have given up long ago the name which was hung upon them by those who made fun of their methodical devotions. Lutherans have always felt somewhat embarrassed by the fact that their name implies no more than that they are followers of a man named Luther. In Germany and some European countries the name is seldom used, and they are called Evangelicals, a name which is sometimes suggested for use by the hoped-for united Protestant church.

But even here we are in difficulty, for "Protestant" has lost its original meaning. Instead of a term applied to those who "pro-tested" or "bore witness for" something, it has become the label of those who fight against something, for the word has changed its meaning in the last four hundred years.

There are those who would heartily second this line of argument and say to us, "You are right. We should use no other name than Christian." But they go too far when they continue, "And of course only those who use that name exclusively are real Christians." As important as it is to have the right name, it is more important to have the right spirit.

If the Church is universal, then it should be in all places. Thus it follows that we must be a missionary fellowship, that we cannot rest until the promise of our name is fulfilled and the holy catholic Church is truly catholic and universal.

**Communion of the Saints**

It is unfortunate that in many printed versions of the Apostles' Creed there is a mistake in punctuation which causes us to lose the sense of one phrase. We say "I believe in . . . the holy catholic Church," and a semicolon divides these words from those that follow. Actually, there should be only the slightest pause here, and we should tie together the two phrases which contain two different names for the same thing.

The Church *is* the communion of the saints. Thus we should say, "I believe in the holy catholic Church; the communion of saints," for that is exactly what the Church is—a community of saints, some on earth and some in heaven.

"Hold on," you say, "but that is not Protestant doctrine!" Yes, it is very good Protestant doctrine, although it is not in accord with the usual interpretation. Most of us think of saints in terms of the Roman Catholic concept that a saint is an almost perfect person whose life was so spiritual that earth could hardly contain him, and whose ministry is marked by supernatural influences and miraculous manifestations.

But the New Testament idea of a saint was something far different. A saint, according to Paul, was simply a follower of the Lord, a humble member of the Church. All Christians were saints, and Paul does not hesitate to use the term, even when sternly castigating the "saints" for scandalous conduct. Yes, they were saints, if not always saintly.

So are we saints, with all those who have marched, stumbling and falling, but keeping their faces toward the light. And when we come to God's house for prayer and praise, when we kneel before his altar, or when we bow in prayer beside the grave or bend our heads over a humble meal at home, we are in that moment entering into the communion of the saints.

## Word from the Bishops

THEMES of the recent message from the Council of Bishops to Methodist churches should be an indication of what they consider to be the most important issues of the day, insofar as the church is concerned. Following a recent custom, the episcopal leaders of Methodism at their session in Chicago prepared a statement affirming their convictions on six topics for the encouragement and guidance of the churches.

While their statement was not an exciting one—as such statements go—some clear points were made that merit the sober and consecrated reflection of pastors and people. The bishops said what might have been expected, but they said it for the most part well, and the six themes they chose give us much to think about as we seek God's will for his church.

The Supreme Court decision abolishing forced segregation of the races in public education, the bishops pointed out, "is in keeping with the attitude of The Methodist Church." They said that "the ultimate success of the ruling will be determined in the hearts of the people of the nation." But the most important thing they said was this: "Thus the church is furnished with an unequaled opportunity to provide leadership during this period in support of the principles involved in the action of the court." With this we most emphatically agree. It is our opinion that we are entering one of the most interesting and significant periods of American history. The means by which integration comes about will have reverberations around the world —for good or ill. The churches today have the chance of a lifetime to make a witness to the faith they profess.

Tribute was paid to the Evanston Assembly of the World Council of Churches in the bishops' message. "The unity of men through diversity," they said, "is the sign pointing to the healing of the nations."

As the threat of renewal and extension in scope of universal military training rears its head, Methodism's leaders declared "The church is concerned with our survival as a democracy penetrated by Christian values. Militarism as a way of life is a foe of democracy and our forefathers fled to these shores to escape it. . . ." What the bishops say is true. They might have added that militarism is a denial of Christianity.

The bishops commended the efforts of the President "to create a more effective framework of international co-operation and understanding." The President needs such moral support from churchmen, and we are glad to see it come from the bishops.

The bishops endorsed the church's refugee resettlement program and strongly appealed to Methodists to provide sponsorships.

At last, the bishops asserted that Methodists "feel the power of a great evangelistic passion." This certainly is the way it ought to be, but we should say that their assertion is at least debatable if the actual climate of the church is being described. Proclaiming the good news of Christ, the bishops said, "has been and is now the supreme goal of all our [Methodists'] endeavors."

As we look around the church with its present-day bureaucracy, its concern for bigness and numbers, preoccupation with "programs" and meetings, we h the feeling that the bishops have made too unquali an assertion. But their motives are pure and t prayer is in the right spirit: "Let us humbly pray t the spiritual children of John Wesley—the minis and laymen of The Methodist Church—may make t rightful contribution to a dark time which longs for light of Jesus Christ."

## Many Are Homeless

THE problem of finding homes for the homeles a growing one, it has been reported from vari sources in recent weeks. The advisor on refugee aff to the World Council of Churches, Elfan Rees of Wa characterized the situation as "trying to empty a ba tub with a cup and being unable to turn off the ta Under such circumstances the task may not be an possible one, but it is somewhat discouraging.

One of the reasons why the world refugee proble greater now than it was in 1948 is that war refug are not the only persons involved. The number of pol cal and other refugees has been mounting: at the r of 18,000 a month, Rees asserted.

One of the reasons for discouragement about solv the problem is that even the churches have been sl to accept responsibility. American Methodists asked to help resettle 5,000 out of the 209,000 refug and nationals that will be permitted to enter the Uni States under the relief act of 1953. The time for th entry expires on December 31 of 1956. After more t a year the resettlement program has only just beg

The initial requirement for the resettlement in t country of a refugee family is a sponsorship by so local church group or individual. Sponsorship carr the obligation to help the refugee family to find place to live and jobs for its breadwinners. After surance forms are completed, an estimated eight mon are required for processing the applicant refuge Thus, the time is growing short under the present l in which action can be taken to save these refug from their present existence.

The plight of refugees awaiting some kind of settlement has been particularly acute in the East Zo of Germany and for Arabs in Palestine. Concern the latter, it is reported that there are 900,000 pers still living in camps and in tents and caves, depend upon others for food and clothing. Refugees are c ing for deliverance from China and other places in t world.

The United States is not being asked to bear t brunt of the world's refugee problem, however. T United Kingdom already has received more th 400,000 displaced persons. France, Belgium, Holla and Germany have helped. So have Australia a Canada.

The immediate task for Methodists involves th remaining of the 5,000 accepted under the refugee settlement program now being supervised by t Methodist Committee for Overseas Relief. By arran ing for sponsorships, many local churches can mak concrete contribution to world order at the same ti they extend a helping hand to a family of refugees

# Preview

## rrent Radio Series oularizes Church Music

EW YORK (RNS)—A radio program ed at bringing the great music of church into American homes "in a n and dramatic way," was heard the first time over the NBC net- k on Saturday, November 20. It alled "Thy Kingdom Come."

Franklin Mack, executive director he National Council of Churches' adcasting and Film Commission, has that the program will run for nty-two weeks, ending in April. National Council is jointly spon- ng the series with NBC and the byterian Church in the U.S.A., ch has assumed all program costs.

ne program is not a "religious" one he usual sense, Mack said. It fea- s music by a mixed chorus of four- voices and a seventeen-piece brass mble. Each program is being built nd a different theme with special ntion given to the great holidays of church.

ne format consists of a group of five x selections of hymns or traditional rch music with brief narrations the Bible by Ray Middletop, adway and Hollywood actor-singer played the male lead in *Annie Get r Gun* and followed Ezio Pinza as of *South Pacific*.

he music is not sectarian, although ners of all faiths will hear melodies they feel are their own. Much of appeal will be in the nostalgia it gs out and in the dramatic arrange- ts."

## ur of Africa Scheduled

summer study tour of Africa is an- nced by the San Francisco State ege in connection with their 1955 mer session.

der the direction of Alfred G. , professor of Philosophy, the group leave New York for an all-air trip une 28, with return scheduled for ember 1. The itinerary is a com- ensive one, beginning in Morocco going down the west side of Africa he Cape, with northern return ugh central and eastern sections.

sits will be made to governmental stries, educational and social serv- nstitutions, as well as to game pre- es and places of geographical inter- Interviews with prominent persons, ding representatives of the Afri- peoples, will be held in all the ntries visited.

The group travels on a co-operative, no profit basis. College credit is available but not required. Address inquiries to Alfred G. Fisk, San Francisco State College, San Francisco 27, California.

## New Methodist Agency Treats Public Education

An office of Church and Public School Relations has been set up in Nashville, Tennessee, by The Methodist Church's Board of Education.

Its function is to work with other groups in an effort to determine the "right relation between religion and public education," it was announced by John Q. Schisler, secretary of the Division of the Local Church.

Thomas J. Van Loon will direct the new office. Coming from the pastorate in East Rochester, New York, he joined the board staff a year ago to supervise Bible study conferences.

The office is being established because "the relation between religion and public education is one of the crucial issues before the American people," Schisler said.

"We do not want our public schools to become sectarian institutions, neither do we want them to become godless," he added.

"There are those who are afraid to encourage the public schools to give any attention to religion because they are fearful of violating the American doctrine of the separation of Church and State.

"Others believe that public school teachers can help overcome the trend toward juvenile delinquency by teaching the principles of morality and religion on a nonsectarian basis."

The Methodist board will work closely with the National Council of the Churches of Christ in the U.S.A. in "an earnest effort to find the right solution."

## Lenten Reading Project Planned for Young People

One of the special church-wide activities in the quadrennial Youth emphasis is the annual "Lenten Reading Project." Its purpose is to help the church meet the obligation to young people in strengthening their faith, one of the three big areas of special emphasis in this movement.

This year the theme is "The Church." A new book has been prepared for the project by Hoover Rupert, minister of the First Methodist Church in Jackson, Michigan, and formerly director of the Youth Department of the General Board of Education. It is entitled *I Belong* (To the Church).

Rupert discusses some of the history of the church and the possibilities of the work of the church and youth's place in it. Paul E. Martin, Bishop of the Arkansas-Louisiana Area and a vice-president of the General Board of Education, has written the foreword to the book.

Young people are encouraged to read the book along with their Bible, especially during Lent. They may want to get together informally to discuss the book and the subject, but it should not take the place of the regular youth curriculum on Sunday morning and Sunday evening.

Pastors may wish to use the book as a basis of discussion in midweek services which could be dedicated especially to young people. A simple discussion guide for this and other such occasions is available free from the Youth Department, Box 871, Nashville 2, Tennessee.

The book is available on January 15 from The Methodist Publishing House which serves you, 35 cents a single copy; 30 cents each for ten or more copies (No. 2423-BC). Local churches and other groups may order it on consignment.

A free leaflet describing the project and the book is available from the Youth Department also. Pastors are urged to order one or more copies of this leaflet (No. 2424-B). A postcard request will receive immediate attention.

## Methodist Plans For Television

Methodist plans to take the Gospel to American homes in a half-hour dramatic television show have been outlined by Bishop Donald H. Tippett of San Francisco.

Bishop Tippett, who heads the Radio and Film Commission, has urged telling local congregations of the opportunities available so that a goal of $269,000 to produce a "quality television series" for one year could be met.

The Television Ministry Fund, launched last June 1, had more than $50,000 by the end of November. A Delaware layman contributed $10,000 for survey purposes.

No format has been set for the program, other than that it will minimize Protestant sectarian differences and be patterned after the successful "This Is the Life" series of the Lutheran Church -Missouri Synod.

He explained that the series will have "a very positive and direct Christian message," but will not be "preachy" or "churchy."

The program will be offered TV

# Coming Events

**Information for this section should reach the office of *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible. —Ed.**

**Jan. 1-Apr. 10**—Church attendance crusade, sponsored by Board of Evangelism
**Jan. 1**—Festival of the Christening
**Jan. 2**—Student Recognition Day
**Jan. 2-9**—Universal Week of Prayer
**Jan. 5**—Twelfth Night: Epiphany Eve
**Jan. 6**—Epiphany
**Jan. 7-8**—Board of Missions: Woman's Division, Cincinnati, Ohio
**Jan. 8-10**—Association of Methodist Theological Schools, Hotel Sinton, Cincinnati, Ohio
**Jan. 9**—Advance committee meeting; Radio and Film Commission, Cincinnati, Ohio
**Jan. 10-11**—National Association of Methodist Schools and Colleges, Cincinnati, Ohio
**Jan. 10-12**—Board of Missions, Board of Education, Cincinnati, Ohio
**Jan. 11-12**—Board of Evangelism, Board of Lay Activities, Board of World Peace, Board of Pensions, Cincinnati, Ohio
**Jan. 12**—Board of Publication, Council of World Service and Finance, Board of Hospitals and Homes, Cincinnati, Ohio
**Jan. 14**—Board of Social and Economic Relations, Commission on Chaplains, Commission on Public Relations and Methodist Information, Commission on Deaconess Work, Cincinnati, Ohio
**Jan. 14-15**—Methodist Committee for Overseas Relief, Commission on Promotion and Cultivation, Board of Temperance, Cincinnati, Ohio
**Jan. 16**—Missionary Day
**Jan. 16-22**—Church and Economic Life Week
**Jan. 18-20**—Missouri Council of Churches Convocation, at Sedalia, Mo.
**Jan. 18-31**—Board of Missions tour of Puerto Rico
**Jan. 25-27**—Seventh annual Ministers Convocation at the University of Southern California, co-sponsored by the Southern California Council of Protestant Churches and the University of Southern California School of Religion. Bishop Gerald H. Kennedy of Los Angeles and Nels F. S. Ferré of Vanderbilt University to be principal speakers.
**Jan. 30-Feb. 6**—Youth Week
**Feb. 1-3**—Third quadrennial convocation of the Southeastern jurisdiction, Charlotte, N. C.
**Feb. 6-12**—Annual Christian Citizenship Seminar for Students, directed through Student Department of the Board of Missions
**Feb. 7-11**—Western Jurisdictional School of Alcohol Studies and Christian Action, Reno, Nev.
**Feb. 7-14**—Ministers week, Southern Methodist University

stations through the Broadcasting and Film Commission of the National Council of Churches.

"There has been an insistent demand across the church that we do something in television on a national scale," Bishop Tippett said.

## Ministers Establish Interracial Policy

RALEIGH, N. C. (RNS)—All future community ecumenical services or activities sponsored by the Raleigh Ministerial Association will be on an interracial basis.

The association, voting this step instructed its president, James D. Beckwith, rector of St. Michael's Episcopal Church, to appoint a standing committee of three members to implement the interracial policy and to request the Raleigh Ministerial Alliance, a Negro group, to do the same.

It was explained the resolution means that the association, when invited to lead or participate in any city-wide religious activity—such as a census or observance of any anniversary—would ask the Negro ministers to join with them.

## Methodists Get Appeal To Save Oldest Church

PHILADELPHIA (RNS)—An appeal has gone out to Methodists to save Old St. George's Church here from literally "tumbling down." The emergency—the church's second crisis in thirty-three years—calls for the raising of a $15,000 wall-building fund.

St. George's is said to be the oldest Methodist church in the world in continuous service. A colonial brick structure, it was built in 1769. The building was spared from demolition in 1921, only after a vigorous appeal to the joint Pennsylvania-New Jersey Commission, which was then starting the great Delaware River Bridge between Philadelpia and Camden.

The bridge approach was swerved fourteen feet south of the ch Ground right up to the church fou tions and the street front had t lowered considerably, however, the church was left "high" wit original foundations walled up.

The new plight is a buckling of foundation walls on the north and sides.

Because St. George's is a "s church" it has thousands of vis But, because it is located in a n borhood of waterfront mills and w houses, its congregation, once at a of 3,700, is now down to 56 re members and it has no funds for an emergency, said Albert W. C pastor, in his appeal "to Meth everywhere."

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**Feb. 9-10**—Annual Convention, National Association of Methodist Hospitals and Homes, Palmer House, Chicago, Ill.
**Feb. 13**—Race Relations Day
**Feb. 20**—Day of Prayer for Students
**Feb. 20-27**—Brotherhood Week
**Feb. 20-27**—Week of Dedication
**Feb. 23**—*Ash Wednesday* (beginning of Lent)
**Feb. 23-25**—Annual joint conference on Church Architecture, sponsored by Church Architectural Guild of America and National Council of Churches
**Feb. 25**—World Day of Prayer
**Feb. 27**—First Sunday in Lent

## Race Relations Day

Race Relations Day will be obse this year in The Methodist Churc Sunday, February 13. The offerin ceived in the churches on this day go directly to Methodist college Negroes and will be used by them effort to achieve a higher quali Christian education.

A statement from the Divisio Educational Institutions, which s sors this observance annually, indi something of the significance of Relations Day in 1955.

"The year 1955 presents an im sive setting for the observance of Relations Day. There are, to be serious features of adjustment an bate as America seeks to fulfi high destiny of brotherhood. Bu shall be disappointed if we concen in short perspective, on social pr and miss the long-range view o goal which is before us.

"To be more concrete, Race Rela Sunday has as its purpose 'the cre of better relations among all race particularly for informing our p concerning the needs of Negro sch Here we have the continuing go brotherhood and the continuing ne support institutions from which C tian leaders come. This is the range perspective which guide through short-term and, often, dif adjustments.

"Whatever social adjustments upon us, we shall need more, not Christian leaders. No matter rapidly or how slowly segregati education disappears, we are still with the chief motive for suppo colleges: the development of Chri leaders.

"Thus the thirteen presidents of gro colleges pledge themselves an the task of using each dollar of Relations money as a sacred

need is the world's need—support
he development of truly Christian
nalities. This is why we observe
Relations Sunday, 1955, in an im-
ive setting."

## ırch School Periodicals Crusade for World Order

thodist church school literature
des a number of articles and study
related to the Crusade for World
r, points out Walter N. Vernon,
dministrative associate in the Edi-
Division of the Board of Educa-

ıdies that stress the concept of
l order on a children's level are
aring in both closely graded and
graded lesson materials for the
ren in Methodist Sunday schools.
its in the lesson materials for
g persons and adults deal more
tly with the Methodist Crusade for
d Order.

me evening meeting sessions for
nonth of June this year are on "In-
ediates Around the World." A
ar unit for seniors has been pre-
l for two evening meetings in Jan-

ne World in the Making" is the
e for the adult fellowship series
pear in *Adult Student* and *Adult
her* in March this year.

ticles treating the family and
l order will appear in *The Chris-
Home.*

## sionary Themes Chosen

n missionary themes were selected
e October meeting of the Methodist
board Committee on Education for
n the church from now until 1959.
e approved themes are as follows:
4-'55—"The City"; "India, Pakis-
Ceylon."
5-'56—"Indian Americans"; "The
tian Mission in a Revolutionary
d."
6-'57—"Mission Field: U.S.A.";
theast Asia."
7-'58—"Christ, the Church and
"; "Japan."
8-'59—"Christian Concerns of
n American Neighbors"; "The Near
"

rpose of the work of the Interboard
mittee, according to Horace Wil-
of Nashville, its executive secre-
"is to help the members of The
odist Church, and especially the
million and more in the church
l, to have a growing understand-
nd appreciation of the mission-
utreach of the church."

e committee helps to plan mission-
units of study which go into the
culum of the church schools of
odism.

## Crusade Study Booklet

A brief leader's Guide to the Study of *Plowshares and Pruning Hooks* (the Crusade study booklet being distributed by the Central Promotional Office) will be available by January 1. This *leader's guide* should be ordered from the Board of World Peace, 740 Rush St. Chicago 11, Ill.

## Statistical Report Ready

Have you wondered how many preaching places The Methodist Church has in the United States? Or the number of charges? Or the number of Annual Conferences?

"The Statistical Review and Financial Report," a Methodist year book prepared by the Council on World Service and Finance contains 96 pages of useful information and instructive facts.

The answers to the foregoing questions are 39,780; 23,015; 103.

The year book reports on church membership, Methodist giving, including local church giving for current expense and benevolences, the responsibilities of each World Service Agency and its share in World Service, the financial reports of the annual conferences covering all general funds, and a multitude of other facts.

This year book may be secured by sending your name and address, accompanied by 50 cents for each copy desired, to "World Service," 740 Rush Street, Chicago 11, Illinois.

## Proposes Delegation to Iron Curtain

CHICAGO (R.N.S.)—A proposal that a carefully selected delegation of American churchmen confer with representative church leaders behind the Iron Curtain on issues disputed by East and West which are of concern "to the whole of Christendom because of their moral implications" was made here recently by Walter W. Van Kirk.

Van Kirk, executive director of the National Council of Churches' department of international justice and goodwill, stressed in making the proposal that he was speaking for himself and not for the National Council.

He addressed a national Conference of Methodist district superintendents on "The Church and Disarmament."

Disarmament negotiations, although important, can do little more than moderate "the emotional fever occasioned by this inner sickness (the armaments race)," Van Kirk said.

The world will not find permanent relief from this burden, he added, until "the spirit of mutual confidence, goodwill, and reconciliation" is developed to a far greater degree.

# Monday Morning

**by emory stevens bucke**

WHEN any of us Methodist parsons accepts assignment in work other than a local parish, the Discipline glamorously calls it "detached service." Well I'm detached, and in spite of it I am preaching nearly every Sunday, and weekdays filling in at local church bean suppers, men's club breakfasts, etc.

### No Soloists

But I do have a chance to hear some fine sermons once in a while. I like to hear Jim Gage over at Martha's Vineyard, off Cape Cod. I like to hear Charlie Goff at the Chicago Temple.

Jim Gage has a little church; Charlie Goff has a big one; both know how to make the sermon a part of the entire worship experience.

I like that! It isn't done by just selecting hymns that fit the sermon subject, although that is important; but rather, it is done by conducting everything in the service with the same devotion and care as that given to the sermon.

They indicate, for example, that they have looked over the Scripture lesson before reading it aloud to the congregation. Both Jim and Charlie enter into all that they ask the congregation to do; that is, they sing, pray, even give their offering when the rest of us are asked to. They are not soloists.

### My Favorite Star

Of course every preacher has his favorite star. Mine is my father. Since he is retired (and is not looking for a better appointment) it is prefectly ethical for me to sing the praises of J. E. A. Bucke of the Central Pennsylvania Conference.

I think that his preaching did more for me than anything in my life. As I try to analyze it beyond my own personal prejudice in favor of my father, I think it was because I knew that he knew what he was preaching about.

He was (and still is) a ceaseless caller. Those calls made it possible for him to be close to the people to whom he preached. When he would pray for

[*Continued on next page*]

*Emory Stevens Bucke is manager of the College Department of Abingdon Press, Nashville, Tenn., and formerly editor of* Zion's Herald.

those who were lonely, in distress, and in need, you always knew that he had somebody in mind; and because of it you found yourself entering into that pastoral prayer.

In other words, the pastoral prayer was not a kind of "shot in the dark." That aspect of communication with the people he served meant a natural participation in all that was done in a service of worship.

The sermon was not isolated, but part of the entire experience of an hour of Christian fellowship.

**Interruption**

Bishop Charles W. Brashares of the Chicago Area told me of a perfectly amazing experience he had not long ago as a prelude to preaching. He was on his way to preach at a church near Chicago, but was delayed by heavy traffic and also by the fact that he didn't know just where the church was.

He stopped at a gasoline station to find out how to get to the church, and decided he'd better fill up his gas tank at the same time. He had several credit cards and thought he had given the attendant the right one.

He dashed on to his appointment, finding that the choir was waiting to begin the processional and the pastor looking slightly pale at the prospect of having no bishop to join them.

The service began. Bishop Brashares had walked to the pulpit to preach when down the center aisle—like a soul seeking salvation—came the gasoline station attendant waving the bishop's credit card.

The bishop stopped his sermon, worked out the details with the attendant, gave him the right credit card, and signed the slip for the right gasoline account. Having fixed up his "gas credit," Bishop Brashares proceeded to preach!

That, dear friends, was quite a prelude to a sermon. What would you do if somebody wanted to check your gas credit before you preached?

**Dry Spells**

Theodore P. Ferris, rector of Trinity (Episcopal) Church in Boston, and listed last summer by *Life* magazine as one of the twelve outstanding preachers in the United States, says that whenever he "hits a dry spell" in his preaching he does two things: he gets out and makes a lot of parish calls, and he reads the Bible.

As a former neighbor and as a friend of his, may I report to you that Dr. Ferris has very few "dry spells."

As a matter of fact I cannot think of any *great* preacher who has been isolated from the people to whom he preaches, can you?

# Moving Into an Age of Peace

**By CHARLES F. BOSS, JR.**

***While there is the chance that u war might come, there are also possibilities for peace in our***

OUR MAXIMUM contribution to the making of world peace requires that we see clearly the goal we seek. What precisely is world peace? Nearly everyone knows that its meaning is complex. They have learned that the mere ending of war through a cease-fire—an essential step toward peace—is not actually the achievement of world peace.

However, we should note that with *no* war in the world, there is a better opportunity to strengthen peace than when war is in progress *anywhere* in the world. Furthermore, we see more clearly after two world wars that peace is not necessarily won when powerful governments have been victorious in military action or when treaties are signed.

I invite you to explore with me further, therefore, the problems which prevent peace, and the clarification of its meaning.

**Allies Realign**

We note that, following the two world wars, those who were allies during war ceased to be allies soon after military victory.

In World War I Great Britain, France, Italy, the United States, Russia, and Japan were allies. In World War II Italy and Japan were allies of Nazi Germany. Now, Japan, Italy, and Germany as well as the United Kingdom and France, are allies of the United States, while the Soviet Union and associated states are in the opposition. Included in this latter alliance is the Chinese Communist government, notwithstanding a long traditional friendship between China and United States.

There is gain, however, over th uation resulting from previous w the fact that practically all natic the world—especially the five victor powers—entered into an national organization called the U Nations, adopted in San Francis 1945.

To understand the true meani world peace several notations shou considered. First, the one inev fact in the universe is the fa change. This element of cor change takes place not only in physical universe but in indiv man, and in his social relation from the family circle to the g scale.

The fact of change also needs considered in the light of econ social, and political revolution. revolution is the abrupt and frequ violent effort of society to bring changes which a part of society b to be desirable and necessary.

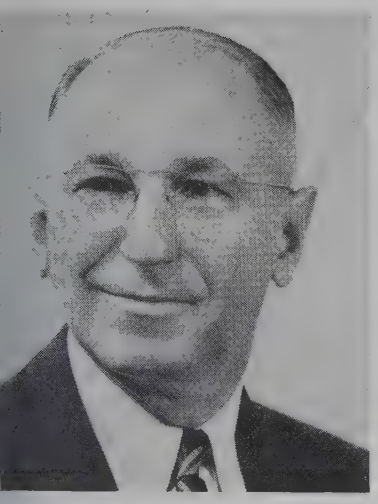
When new dynamic forces of ch encounter determined resistance, lence is likely to result. This may duce civil war, war between tw more nations, or global war. When learns to effect needed social and p cal change in ways and at such as can readily be assimilated, he have learned the art of peace.

**Peace Does Not Mean Utopia**

*Our conception of peace is not of a utopia.* We expect no ple plateau where mankind will rest out conflict of opinions, interests forces. We do not contemplate a when the element of struggle no l is present in life. We do not anti the elimination of the so-called " ing instinct" from the impulses v man.

There are, however, some thing we may confidently work to under control. One is the proper

*Charles F. Boss, Jr. is secretary of the Methodist Board of World Peace. His article will be helpful in preparing to preach on themes of the Crusade for World Order next month (February).*



tion to *direct* the impulses of the ghting instinct" toward constructive d creative goals.

Likewise, by an understanding of the evitable character of change, and a owledge of how we may effect neces- ry change through peaceful methods dealing with conflicts of interest on e part of nations, we can reach a int where society—even on the global ale—can be said to have reached the tus of peace.

This is not merely an ideal to be pro- imed. These are necessary factors at man must grasp in order to see early the character of the goal and e nature of the processes which are thin the reach and control of ordi- ry man.

Such must replace the ancient, evil, d wasteful method of war, a method nich does not solve but which *creates* oblems ending in tragedy. Man can ake this transition from the use of olent war to constructive and creative ethods of peace which alone can solve s problems in social, in economic, and international relations.

### me Pacific Methods

When we favor pacific methods of fecting inevitable change—which ery generation must face—what are ese pacific methods?

To begin with, pacific method in- ides the finding and facing of facts. r example, take critical situations ch as have existed along the Greek rder in the Balkans, between the na- ns of Israel and Jordan in Palestine, between India and Pakistan in shmir.

One of the approaches to a peaceful ution has been the stationing of nited Nations observers along the rder lines to observe and report facts the United Nations. This method was o used along the border line between South Korea and North Korea, preceding the Korean war.

A second peaceful procedure has resulted from the appointment of mediators who sat down with representatives of opposing sides to talk through the factors which entered into the conflict.

A third pacific method calls for reports back to the United Nations for consideration by the Security Council, the General Assembly, or other bodies, as may be necessary.

Negotiation is a peaceful procedure. Through negotiation the Indonesian-Dutch war was settled. Indonesia emerged as a free, self-governing power and was admitted to membership in the United Nations.

Similarly, by negotiation, India and Pakistan reached agreements which permitted the armed conflict—which could have led to immense human slaughter—to cool off and subside. This is not to say that all of their problems and differences have been solved.

To the foregoing may be added such methods as arbitration and conciliation, carried on between any two parties, two factions or two nations, at any appropriate time.

Still another peaceful procedure is the reference to the International Court of Justice (one of the six major bodies of the United Nations) of problems which lend themselves to judicial decisions.

There are, of course, other imperative steps which must be taken, if our enlightened generation is to more firmly establish pacific methods of effecting change, say, in the status of United Nations trusteeships and non self-governing nations.

### War Is Outdated

What is required, in essence, is the commitment of mankind to the abolition of war as an ancient, destructive, and unrealistic method, inadequate in our day to solve our problems or to settle our disputes. Man has reached the stage where he must commit himself, nationally and internationally, to beating the precious metals of our armaments into the essential tools of peace, tools to meet mankind's needs for standards of living all along the line.

More and more evidences accumulate to show the dire necessity of universal, simultaneous disarmament, and to illustrate its magnificent possibilities. This, of course, requires the transition from production of armaments in an arms race to a unanimous, simultaneous United Nations decision and action progressively to disarm, until our swords *have* been beaten into plowshares, and all modern counterparts of spears into pruning hooks.

Mankind reveals a deep desire, a hunger for a peaceful way of life; a way to lift the misery and burdens and sorrows which have been borne through the centuries by toilers of all lands.

Man must have more than a vision of disarmament; man must put away his fears and combine his efforts through faith in himself, his international neighbors, and the United Nations in setting up an international authority and control which will make disarmament a fact. Man has the intelligence to forge his weapons into tools. He has the capacity vastly to expand the limits of production for peaceful living. Has he the will?

### A New Age

We are moving out of the darkness into the light; away from the age of sovereign nations warring with each other to the new age of international co-operation. Some would label this age the age of atomic and hydrogen bomb. Perhaps, however, historians will label this age the age of international co-operation, considering that during a short space of years, within the lifetime of many of us, we have moved from almost no international organization at all to a point where more than a thousand unofficial and inter-governmental international organizations exist.

In our lifetime we have moved from the first Hague Peace Conference in 1889—the first real effort to form an international inter-governmental organization—through the days of the League of Nations, to the organization of the United Nations.

Furthermore, while there are possibilities that a world war might come, there is also increasing evidence of the further expansion of the number of international organizations and of the strengthening of the United Nations.

Our awareness of the necessity of enlightened public opinion in support of effective international organization has led the churches to seek to promote a moral and spiritual foundation, upon which secure international organization rests.

The Methodist Church, through its general conference, has continued to assert that the purposes of the Board of World Peace are "to create the will to peace," "to create the conditions for peace," "to create the organization for peace, and to organize the church" for the achievement of these ends.

The Crusade for World Order is designed to lift the sights of the churches to a higher international level and to gird them for their essential work in helping to usher in a peaceful world order.

# Slants on the Secular

**By JOHN O. GROSS**

### "A New Affection"

CRIME, according to Irving Ben Cooper, Chief Justice of the Court of Special Sessions, New York City, "is that one-eighth of the iceberg of human cussedness whose ravages are put down and added up in police and court records."

In an article in *The American Scholar* (Autumn 1954), Judge Cooper estimates the cost of crime to be twenty million dollars a year. Broken down, this means $495 for each family in the United States. For every dollar spent on education, $1.82 goes to crime, and for every dollar donated to the church, $10 goes to crime.

Judge Cooper's special concern is for juveniles. He notes that youth under eighteen accounted for 19.4 per cent of all robberies, 36.9 per cent of all larcenies, 47.8 per cent of all burglaries, and 52.6 per cent of all auto thefts. Juvenile delinquency, he believes, is bred in communities which do not give consideration to resources needed to offset the influences that make for crime.

In careful analysis of the prevailing situation in the United States, he pleads for an approach based on the needs of the offender. They are, on the whole, persons who have not experienced life's real values and need to have some special guidance and sympathetic help.

He defines the need as "a new affection." This suggestion, he said, grew out of a sermon once preached by a Scottish divine entitled "The Expulsive Power of a New Affection." The secret of keeping the glow associated with any dream is the incentive associated with commitment to a higher cause.

### Higher Education in America

IN THE fall of 1954 institutions of higher learning experienced an upward trend in enrolment which will make the estimated registration for the current year 2,533,000, or an increase of 89,000 over the previous year. Within the next ten years enrolments will increase even further, going as high as 3,500,000 or possibly reaching a high mark of 4,000,000 (*New York Times,* Sept. 26, 1954).

All of this indicates that higher education is becoming commonly accepted by most of the people of the United States. It will not be many years until present enrolments will be doubled.

This, of course, presents problems in staff, equipment, classrooms, dormitories, and operating costs which will have to be faced during the last half of the century.

It is apparent that in the United States we are experiencing an extraordinary educational, scientific, and artistic awakening. Sumner H. Slichter, writing in the September *Atlantic Monthly,* dates the beginning of this awakening to the early years of the fourth quarter of the last century, through the present century.

He notes that in 1875 there were scarcely any first-class universities and few scholars or scientists of first rank in the nation. This meant that migration of scholars from America to Europe for advanced work was common.

Before 1900 the coming of Europeans to America to study was rare. Now the United States has become a leading nation in scholarship, science, and in many of the arts. Between the years of 1941 and 1953, a total of 23 out of 69 Nobel prize awards were granted to Americans.

Our nation also now has increased the number of professional and technical workers from 2.8 per cent of the labor force in 1870, to 8.2 per cent of the labor force in 1950. All these facts point to the pre-eminence of America in the intellectual life of the world today.

The question is: Will America in this new place of leadership emphasize only the kind of education that leads to technological competence. Obviously moral leadership depends upon a form of education that is not entirely secular.

### One Chance Out of 897,171

THE TENDENCY in America to capitalize human foibles for business is seen in the story of Nevada's gambling industry (*Life,* Oct. 25, 1954).

The author had known gambling in St. Louis as exciting if not exhilarating experiences. In Reno it was mechanical and listless. The gamblers are taut and noncommunicative, the operators stoical and sour.

The whole thing, the writer would say, is a means by which a person s mits to separation from his money the same taciturnity that a bank t faces an armed bandit.

Once while the writer was in Nev a citizen of the state contrasted for the gambling of gold-rush days the commercialized automatons of day.

Then there was a matching of sl and minds. The player, when the g was on the square, depended upon knowledge and sense of timing. N he said, mentality or skill is not an set. Any moron with a handful nickels or dollars can pull the leve a slot machine.

The social feature is missing. players are "bored shills" and dealers silent and indifferent. Pers who recall poker playing in the Wh House associate it with relaxation recreation, not stakes.

What the author has to say ab bingo does not compliment its Cath proponents who worked to legalize in New Jersey. He calls it "a pseu nym for lotto, a nursery game wh normal children outgrow and find b ing by 9."

In Harold's Club at Reno, a refi form of bingo called "keno" is p moted. In it you may win $5,000 for investment of $1, but mathematici say this is possible in one chance out 897,171.

### Biblical Movie Themes

OF THE 100 top money-maki movies, more than 10 per cent tr biblical or related subjects (*Holid* Nov. 1954). In fact, their only riv are the American westerns.

The producers of movies have r run out of biblical themes, for now preparation to be added to the long are new ones such as "The Prodig "The Story of Mary Magdalen "Joseph and His Brethren."

The headliner of a few years a "The Ten Commandments," is being m made.

The regular appearance of these fil poignantly reflects the place bibli stories have in our tradition. Throu the history of the church the drama zation of Bible stories has formed part of religious education.

The question is, are these cine productions, many of which are mar with vulgarity and "overripe sex," educative as their forerunners, miracle plays. With the skills th Hollywood has developed, and its fu for research, they should be more s

As long as a heavy demand for su pictures continues, some seri thought should be given to maki ancient prophecy have as great a pl as current profits.

*John O. Gross is executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.*

# etter from a British Pastor

JOHN C. BOWMER

/HEN my friend, John Bishop, wrote his last letter to you (see t., 1954, page 10) before tak- up his duties at Drew University, asked to be allowed "a personal 'd." As I take over for him, may I llowed to do the same?

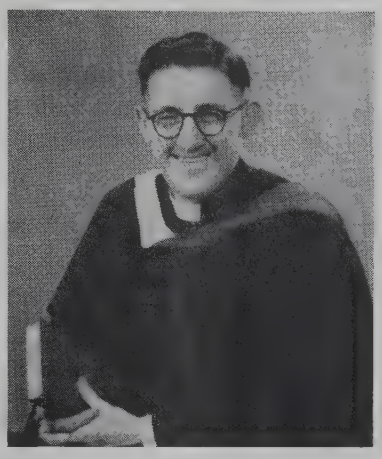
o begin with, it is an honor for me ɔe able to write this letter, and no ll task, to take over from John ıop. We have been close friends for ıy years now, with much the same rests in the work of the ministry, I can speak for all his friends in hing him success in his work in r country.

erhaps my letters will not appear requently as his did, but I hope they come often enough for me to make irm contact with readers of your rnal. If any of you wish to write me any aspect of British Methodism, ase do so either in care of the edi- of THE PASTOR or direct to me.

### v Conference President

Jews of our British Conference was en in the last letter, but the out- kings of that conference are now ning to light. Our president, Russell earer, has none of the fireworks of nald Soper but, assisted by his very e wife, he is bringing to Methodism ne cultured mind and an invigorat- presence.

V. E. Sangster has returned home er a world tour and has had a cordial eption at Westminster. The primary pose of his journey was to deliver Cato Lecture in Australia. I see it ow published under the title, *The e in Heart* (Abingdon Press, $4.50). angster has done a great service in iving an interest in the subject of istian holiness. Wesley said it was unique thing for which Methodism raised up "to spread scriptural iness over the land." Since Wesley's we seem to have lost the clue. Now



Sangster has taken the word "saint" out of the stained glass window and brought it into real life.

### Britishers at Evanston

Our delegates are safely back from Evanston after what they all confess to have been a thrilling time. The problem, as with all conferences of course, is the follow-up; how to bring the significance of Evanston to local churches as they exist side by side in our own towns and villages. One of the delegates, Mrs. Bartlett, energetic and efficient secretary of our Methodist Study Centre, tells me they had a packed meeting at the Central Hall Westminster, with the Archbishop of Canterbury in the chair and Donald Soper as one of the speakers.

### The Synods at Work

For the ordinary circuit minister, "down-to-work" signal is given at the September synod, and I think there is no better clue to what we are thinking and doing just now than in what takes place at these synods. There are forty-one districts in England, two in Wales, and one in Scotland; each has its own synod which meets during the second week in September. New ministers are welcomed into the district, and committees, with their secretaries and treasurers, are appointed for the ensuing year. Thus the stage is set for another winter's work.

One of the most revealing sessions is that which is usually styled, "Conversation on the Work of God." It does not deal with formal business, but gives us an opportunity to discuss matters which are occupying our thoughts at the time. This year most synods devoted the time allotted under this item to a consideration of what has now come to be called, "The Laymen's Conference."

For some years now, Methodists in this country have been thinking about the question of lay leadership. We have always taken a pride in the quality of our laymen (including the lay women). They have been the mainstay of our church. As class leaders they are co-pastors with the minister; as local preachers they take eight out of every ten pulpits every Sunday; as stewards, trustees, and in many other offices, they bring their professional skill and business acumen to the service of the church.

### Fewer Preachers

But we have been concerned that the supply of preachers has been falling off; class leaders have become merely ticket distributors; there is sometimes a reluctance to take office and a tendency to "leave it to the minister." So with these, and many other things, in mind, last Easter, about eighty laymen representing almost every district in Britain, got together at Westminster College, London, "to talk things over." They recognized that there are duties in the church for laymen to do, and to do these well was their concern.

The conference was quite outside the official setup of Methodism, but it received an official recognition when it came to the notice of the synods. L. Ward Kay, who at the time was the vice-president of the conference, said, "This could be one of the most momentous events in our history." The report of the conference is too long to summarise here; furthermore, it is still under regional discussion and will be for some time to come.

But almost every aspect of our church life was reviewed—the implications of church membership, the redundancy of church buildings in older parts of our towns with a corresponding lack of churches in the quickly-growing housing areas, the question of local and connexional finance, and so on.

All these came up for discussion and they are likely to be "live" issues in the near future. The future of our church in Britain will rest on how we tackle them. I will say no more about it now, but you will be hearing about this laymen's conference again.

*ohn C. Bowmer is pastor of Wesley ethodist) Church. His address is 14 ureen Terrace, Seaham, County rham, England.*

# Preaching to Young People

**By ALBERT J. WAGNER**

*A preacher discovers that in aiming for high school youths he was able to hit adults in his congregation, too.*

ON ALMOST every Sunday morning as I step into the pulpit and look out over the congregation, I see that about one-third of it are youths of high school age. This is probably a larger than ordinary proportion. A very definite challenge is being made not only to the church as a church, but also to the minister who preaches.

The reason for this one-third proportion is interesting. Although our town is a small one of about one thousand persons, it is the home of the University of Nebraska School of Agriculture, which in spite of what its name seems to imply is really a high school. Students from all over Nebraska and some from out-of-state study here. One of the few boarding high schools in the country, it operates almost as a college except for ages of the students and courses offered.

The enrolment now is about 300, and on the average week end about half of the students will stay in town. Because the school is tax-supported, religion cannot be taught on the campus, and there is no coercion or arm-twisting involved in persuading the kids to attend church.

It is true that some of the faculty are members of our church and offer a good example. But it is likewise true that there are six other churches in the town.

First Methodist provides the usual religious and social activities for high school youth, but the fact remains that their greatest loyalty is to the eleven o'clock morning worship service where they mingle with the town members and adults in church. What I have learned about preaching to so many high school youngsters is of inestimable worth to me.

As soon as I began my ministry here it came to me that if these young persons were going to continue to attend church, then not only the whole service was going to have to be worthy, but I was going to need something to say and to know how to say it. After fourteen years in preaching, and reading the annual book of homiletics that all good preachers are supposed to read, I thought I knew some things about preaching. But never had I faced congregations with such liberal doses of youth mixed in.

And the most gratifying of all, I learned that if you speak to high school youth, the adults will come too. The fact remains that the more the teen-agers attended, the greater the number of adults in church also. All of which makes for a happy situation. But specifically, four lessons stand out in my learning process about preaching, and I try to remember them week-upon-week.

**Keep it simple.** That is a lot easier to say in theory than to do in practice. Not because ministers are such brainy creatures, but because we just do not clarify the ideas we have. I had to learn to say in simple language any wandering, lonely, profound thought I might have. Young people want it simple—in everyday speech that means something to them.

Big words are wonderful, but too often they are first cousins to foggy ideas. Somehow, empty pews are related to them too. I have to keep it simple because there are young persons here who come from some of the wide-open spaces of Nebraska who have never gone to church before. They tell me: "This is the first time I was ever *in* a church." Will they come back? They won't if they cannot u stand what the preacher is saying.

Preaching to so many high s students has taught me that the bi ideas may be said in simple, u standable language.

**Keep it smiling.** Teen-agers fun. They enjoy humor. They lo laugh; and why not? I learned t sermon has every right to have humor in it. I know that many h letic masters frown on it, but I learned to provide several places i sermon where the people may la

The religion we are preaching after week is a joyous thing ( Fanny notwithstanding). And not that but it has to do with the creature of God that *can* laugh soon as religion becomes practical down where people live (teen-a are people) it becomes part of foibles and frailties and fun that part of life.

**Keep it spiritual.** This mean course that the sermon has to do the things of the spirit of man. O the reasons the teen-agers com church is to hear something they not hear in any lecture, will not n in any address, or read in any b They want to hear met head-on s of the problems, the possibilities, powers of the spirit of man as it rel to the Spirit of God.

This almost demands that a prea be a "biblical preacher." For the Scriptures have not been surpasse a treasury of the hopes and fears uprisings and downsittings of High school youth today, under an terior that sometimes baffles, are mi ily interested in the specifically ligious" side of life. My preachin what is called "biblical," or as s say "spiritual," and the people coming back.

**Keep it significant.** The obviou often easily overlooked: preac must relate to something that is p ently known to the youthful listen Even simple, smiling, spiritual pre ing could conceivably go off in all rections at once and never becom present reality.

The day is far past when youth-anyone else—will spend time liste to a straw man being erected so the preacher may knock it down. Y want preaching that will meet pre problems, pressing worries, perple situations.

Significant preaching need not ways be upon "problems" or politic crises or the passing scene in gen But all these things should have a p in the preacher's mind. They can expression in illustrations that c forward the specific topic of the m ing.

*Albert J. Wagner is pastor of the Methodist Church in Curtis, Neb.*

# LENTEN CALENDAR

*The Season of Renewal extends from February 23 through April 9 this year. (The suggestions for February 20 are a part of the "Epiphany Calendar," published in December.)*

## e Peace Men Seek

**ebruary 20, Seventh Sunday after Epiphany—otherhood Sunday.** Romans 8:12-25. "Saved by Hope." n 5:17-21. "My Father Is Working, I Work."

he Council of Bishops is requesting every pulpit in thodism to speak in behalf of disarmament, the meaning eace, and the United Nations during the month of Feb-ry. This would be an excellent Sunday to champion that thy cause.

laterial on these themes may be secured from your l United Nations organizations and our Methodist Com-sion on World Peace. There are excellent books which be helpful, such as *Citizens of the World* (Doubleday o., $3.00), by Stringfellow Barr; a symposium edited by ry H. Moore, entitled *Survival or Suicide* (Harper & s., O.P.); Paul G. Hoffman's excellent statement, *ce Can Be Won* (Doubleday & Co., O.P.); and, of rse, there is *Wake Up or Blow Up; America: Lift the rld or Lose It!* (Fleming H. Revell, $2.00), by Frank C. ibach. These are but a few of many providing vital in-nation for the preacher. Another helpful book if one uld like to compare the struggle of the colonies to ieve a United States of America with the present ggle of the United Nations to achieve stability and co-ion in the community of nations, is *The Great Rehearsal* king Press, $3.75), by Carl Van Doren.

p to the present, the interests and policies of the United tes in international affairs have largely been occupied he swatting of mosquitoes. It is the time for the church ead in the swamp-draining projects.

ne thing is certain. Men who are hungry, scourged by ase, unable to read and write, weary of oppression, have e stomach for high-sounding talk about democracy. at will convince and win them will be democracy in on—men affirming the dignity of human life by helping m learn how to check disease, proclaiming freedom by ng them a chance to be free from ignorance and injus-, men preaching brotherliness by sharing their wealth experience to help them conquer poverty. That kind ction can do more to halt the expansion of international mmunism than all the armies that can be mustered and the atom bombs which can be stockpiled.

er remember blacksmith shops the way they used to be? y looked much the same everywhere across America, eci ally in small towns in the Middle West.

Ve can see it all afresh as if it were only yesterday we nt to get a horse shod. The blacksmith takes the metal, usts it deep into the fire and turns on the bellows. Fingers ame leap fiercely, tracing weird patterns in the shadows. n the metal is hot, flaming hot! The smith seizes it h tongs, lays it upon the anvil, and strikes it with his mmer. It is soft and pliable now. His blows fall swift sharp, quickly shaping it into the pattern he wants. rks fly. The din is savage. He works rapidly since he has a few minutes before the metal begins to cool and be-nes rigid.

He pauses, views his work from side to side, measures it carefully, and strikes a few more blows; looks again, then is satisfied. He thrusts the still-hot metal into the barrel of water for tempering. Steam rolls up, the water sizzles and roars. He thrusts it in once, twice, three times. Then, certain he has tempered it right, he lays it upon the ground.

We have been born to live in one of the rare moments of history, when the world is on the anvil, hot and pliable. It will not stay that way long. If we have any redeeming pattern by which to shape it, any healing direction toward which to bend it, now is the time.

## Do Not Forget Repentance

**February 23, Ash Wednesday.** Micah 6:6-8; Mark 12:28-34.

With this day begins the penitential season of Lent, the forty days of self-denial and increased devotion which have been observed in the Church since very ancient times, and which grew out of what seems to have been a custom dating back to Apostolic times. Later the somewhat informal period of fasting was lengthened from forty hours to forty days (not including Sundays, which were always feast days in remembrance of the Resurrection).

Lent became formalized in the succeeding centuries and, as the Church lost some of its enthusiasm and joy, this season partook of a gloomy nature somewhat out of keeping with the original meaning. This is easily understood when we remember that the so-called Dark Ages were times of plague, war, and poverty. It was during this time also that the original emphasis upon the risen Christ was changed to a contemplation of the dying Lord, and the crucifix replaced the cross.

We must admit, however, that Lent has its place in the Church Year as a time of stock-taking and penitence. Protestants do well to place the emphasis upon increased devotion and evangelism rather than upon mourning, but we must not forget that we need such a time of penitence, and we should call attention to the need for sacrifice and sorrow for our sins.

We are in no danger of placing too much stress upon the gloomy side of Lent; our danger is that we may too easily forget that Christianity has a message of repentance.

Ash Wednesday should be celebrated in Methodist churches by Holy Communion and a sermon. It would be well to arrange for one communion service in the morning, if possible, and another at night. The morning service should be short, and the old Order (Holy Communion II) could be used, adding only the scripture lessons and the Lord's Prayer at the beginning.

The evening sermon should tell something about the meaning of Lent and its origin. Much valuable material will be found in George M. Gibson's, *The Story of the Christian Year* (Abingdon Press, $2.50) and additional helps can be seen in the newly published *Worship Resources for the Christian Year*, edited by Charles L. Wallis (Harper & Brothers, $4.95). The latter will be suggestive

in the matter of calls to worship, prayers, and sermon helps for every season of the year.

I repeat the suggestion made some years ago (THE PASTOR, Jan. 1951) that the Order of Worship for Lent (*Book of Worship*, page 59) could be made the basis of an Ash Wednesday service, with the addition of litanies and prayers, if desired.

A sermon based on Romans 8:12 would be helpful in leading our people into a proper understanding of Lenten discipline.

## Our Temptations

**February 27, First Sunday in Lent.** Isaiah 58:6-12; Matthew 4:1-11.

If you did not celebrate Holy Communion on Ash Wednesday, you should do so now. The Gospel (or second lesson) from Matthew gives us the basis for a sermon on temptation which is very appropriate for the beginning of Lent. Note that all the temptations were based on natural inclinations:

1. The hunger for bread which sometimes causes us to accept unworthy methods of getting a living.
2. The hunger for appreciation which will tempt us to use God's gifts in an unworthy manner to impress people.
3. The temptation to use "short-cuts" to accomplish a good purpose and to accept the aid of evil in accomplishing good.

If you are skilled in painting word pictures and telling stories, make your introduction as vivid as possible as you set the scene for the temptation of Jesus. Describe the lonely scene as Jesus, in the wilderness far from friends, hungry and troubled, broods over the tremendous task ahead of him.

Do not dwell upon the details which sometimes bother the critics—as to whether these were literally forty days, or whether this is a parable or an actual happening. (One cannot keep from wondering how the story came down to us. Did Jesus tell it to his disciples in an unrecorded conversation?)

Take care that your introduction is not too long, for the important task is to relate the temptations of Jesus to the problems of everyday life.

First, how shall we live in a world where material prosperity is exalted above spiritual power? Does making a living take precedence over feeding our souls? Can we justify our taking a job which makes it impossible for us to worship God on Sunday?

Jesus rejected the suggestion of the tempter that he act as a miracle-worker to provide himself with food. Why? There was no sin in eating; later on He would gain a reputation among his enemies as a wine-bibber and a socialite because he went to suppers and seemed to enjoy the company of prominent people.

Remember, however, that this was a slander and was not true in any sense of the word. He ate and drank with the wealthy "sinners" because He realized that they needed the Gospel as much as the poor and sick.

Jesus rejected that temptation with a quotation from the Old Testament, and, despite the fact that the devil can quote scripture like a bishop, he doesn't like to hear it quoted by anyone else. One of the best ways to overcome temptation is by filling one's mind with the Word of God.

The tempter then came back with another attack. He brought before Jesus the picture of the holy city and in imagination *set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down . . ."*

How easy it would be to begin his ministry with such a demonstration of divine power! To watch the people below as they look up at the solitary figure poised on ledge; hear them gasp as He leaps out into the air, listen to their shouts as He lands unhurt in their mids

Surely the people would follow such a wonderful and listen to his words! It was easy—and safe. But it not his way. He would not "put God to a test" for the of popularity. But it is so easy for us to depend upon spectacular in our attempt to win the world for God.

The third test came at the point of allegiance. W would Jesus serve, God or the devil? It seems obviou us that He could not save the world from sin by follo Satan. It was obvious even to Satan. The temptation real, for Jesus being human as well as divine, must h been capable of confusing the issue as we do so of

I say He was *capable* of doing it. That is the measur his humanity. But He *did not* do it, and that is the p of his divinity. Let us not be fooled at this point, howe He offers to share with us the divinity that he brough bear on this problem. We, too, can meet temptation thro the power that God gives to us.

## What Is This House?

**March 6. The Second Sunday in Lent.** Revela 19:5-10; Mark 11:15-18.

The Gospel again gives us a truly Lenten sermon. " *house shall be called a house of prayer for all nations.* . The emphasis here is upon the proper use of God's ho as a place of worship. Too often we stress the second cla at the expense of the first. It is true that Jesus scathi denounced those who had made the temple a "thie kitchen," as J. B. Phillips puts it (*The Gospels*, Macmil Co., $2.75), but I think that the stress should be pla upon the actual facts of the matter rather than upon figurative language of the master.

Mark says that Jesus entered Jerusalem on the previ night and ". . . looked round on all that was going (Mark 11:11, *The Gospels.*) What he saw there had m to do with what he said on the following morning, it was the combination of the two scenes that may h brought about his burst of fiery denunciation. On Sun night (to use our chronology) He came into a quiet almost deserted temple, fragrant with incense, and di lit. Here was a place of prayer, a place of worship. But Monday morning, what a change!

Here is a point which is often overlooked. The bigg item in the list of violations would appear to be the that the court of the Gentiles, which had been set as for the convenience of visitors of other faiths in conform with the declaration *"My house shall be called a house prayer for all nations. . . ."* was now a market place, a more than that, a short cut for busy and irreverent m chants on their way from one street to another. (You see the point here. Make the most of it!)

Note that it is said that Jesus . . . *would not allow one to carry anything through the temple.* Perhaps noth in all this confusion irritated the master more than fact that God's house had become no more than a sh cut for messenger boys and huckster's carts.

Perhaps there is a message here for those who seem believe that hustle and bustle is a worthy substitute worship. More committees do not necessarily mean m work. It may mean that the pastor has followed the c tom of lazy executives who think that a matter is sett when it is filed under the proper heading.

Here is a chance for a telling message on evangeli a chance to wake up your church to the danger of cl tering up the calendar with activities, while failing provide a program of aggressive ministry.

# Counselor's Workshop

*This report and the comments of our consultants demonstrate the values of good rapport. They also suggest the fruitful possibilities in serious study of written reports of pastoral calls.*

## Illness in Old Age

MRS. V., an elderly lady in her ghties, fell off the stairs, fracturing r wrist and collar bone. She lives th a son and his wife. It was in their me that her fall occurred.

Mrs. V. has an unusually cheerful sposition for her age. She is slightly rd of hearing, but other than that s few marks of senility.

I had seen her several times prior to is particular call, so that a relationip had already been established beeen us. Previous visits were not as ccessful as this one, however.

In this visit, Mrs. V. is concerned ith her condition. She is naturally inking along more serious lines than e would be normally. In addition, on revious visits other people had usual- been in the room, whereas during is call Mrs. V. and I were alone for ost of the visit.

This was fortunate for it gave Mrs. V. opportunity to express rather deep elings.

**he Call**

*Mrs. V.* Aren't my flowers pretty? *She called my attention to three vases the table beside her. The flowers ad considerable significance, not erely because they were beautiful, it because they were* hers, *and she anted me to see her flowers.)*

*Pastor.* They are beautiful.

*(Mrs. V. went on to explain who sent em, and also pointed out something out the vases. Following her coments concerning the flowers, I asked er how old she was. This was direcve, or probing, yet it served as a eans of Mrs. V.'s continuing to talk out her feelings.)*

*Mrs. V.* I'm eighty-nine. I'm the oldst member of the church, I guess. I'm urprised to have been here the last everal birthdays. Lately I don't make any plans. I feel good, but the situaon could be changed so easy at my ge.

*Pastor.* Uh huh. *(Mrs. V.'s fall and er present condition have reminded er of how quickly things do happen. hese sentences were said with much eeling on her part. They are very important. I made no reply except "uh huh" to let her know I was with her.)*

*Mrs. V.* I know I can't be here much longer.

*Pastor.* Uh huh. *(I accepted her statement, and she continued to move on into deeper material.)*

*Mrs. V.* I pray, but I don't understand. *(She had difficulty talking. Tears filled her eyes.)* I don't understand why God seems far away.

*Pastor.* God seems far away at times?

*Mrs. V.* Yes, but I trust him for my life and for everything.

*Pastor.* You keep on trusting him, even when he seems far away.

*Mrs. V.* Oh, yes. *(As Mrs. V. made this reply, she smiled very brightly.)*

*Pastor.* Uh huh. *(With a nod.)*

(A pause. . . .)

*Mrs. V.* I miss having someone to talk to. I used to talk to neighbors, but I don't have much chance anymore. I get lonesome. I seem so alone. So many of the others are gone. *(These statements were said with deep emotion.)*

*Pastor.* You feel all alone.

*Mrs. V.* Yes, I feel all alone.

*(As I accepted her feelings, Mrs. V. continued to go deeper.)*

*Mrs. V.* I want to ask you a question. I wanted to ask Reverend J. *(my predecessor)*, but I never got a chance **when no one else was around.** Some years ago a young man came out from seminary and taught our Sunday school class. He said some things which hurt me, disturbed me. I was really hurt by them. He said you shouldn't pray to Jesus. He said the Catholics prayed to Mary, and praying to Jesus was like praying to Mary. It . . . *(Mrs. V. stumbled for words)* upset . . . me.

*Pastor.* It disturbed you.

*Mrs. V.* Yes. Why I've prayed to Jesus and he answered my prayers. *(Tears filled her eyes again.)* He says to pray to him. He tells of people calling on him in the Bible. Why, I've always prayed to Jesus. It never seemed to make much difference whether I prayed to Jesus or to God.

*Pastor.* Seemed like the same person.

*Mrs. V.* Yes, the same person. *(Mrs. V. responded freely with this comment, which meant that my previous statement had met her feelings well.)* It hurt me when he said that. I've prayed and had special needs . . . *(here Mrs. V. stumbled for words)* answered.

*Pastor.* Your burdens were lifted.

*Mrs. V.* Yes . . . *(she smiled)* He didn't say to pray to Mary. *(Mrs. V. meant that Jesus had said call on him, but he did not say to call on Mary.)* Well, I'm glad to have a chance to ask the question. I've never had a chance before but I wanted to.

*Pastor.* Uh huh. *(Mrs. V. seemed to be satisfied with* asking *the questions, for I did not give her an answer in so many words. I simply tried to reflect her deep feelings behind the question.)*

*Mrs. V. (Moves on to another subject.)* I'm going to my daughter's in Newtown *(a nearby city)*. I've been here on Mary *(the daughter-in-law)*. I don't much want to go. There are always people in and out, and strangers calling. So many of the people are strange.

*Pastor.* It won't seem like home.

*Mrs. V.* No. My friends are here, but I can't keep Mary out of work any longer.

*(At this point the daughter-in-law came back in, so that the significant part of the call came to a conclusion.*

*(Mrs. V. continued to talk. She asked if I ever saw Mrs. E., another elderly lady of the parish.)*

*Then she added,* "I went to see her, but I did not get to see her. It hurt, like a slap in the mouth."

*Pastor.* It was a real disappointment.

*Mrs. V.* Yes.

*(The daughter-in-law soon came in with coffee and doughnuts, which we shared. That seemed to mean the end of the visit. The remainder of the call was simply a time of fellowship.*

*When the refreshments were finished, I stated I would have to be leaving and asked if Mrs. V. would like us to have a prayer. As she had asked me to have prayer during previous visits, I knew she would like it. Following the prayer, Mrs. V. asked me to see her before she left town to go to the daughter's. This I promised to do.)*

**Pastor's Comments**

This is a very interesting call. It provides the basis for questions at several points. In the first place, "Was the initial question justified in terms of the results it produced?" "What would have taken place if I had asked no question, simply waiting for Mrs. V. to take the conversation where she wanted it to go?"

Another question hinges around the theological problem involved in her question about prayer. Obviously, Mrs. V. accepts with equal meaning the two symbols, Jesus and God. For her they

mean the same thing; they stand for the same reality.

It might be asked whether or not it is correct to allow her to continue to think in those terms. The theological question, however, is not important except as it was a problem to her. In her experience, prayer had been meaningful on the basis of praying to Jesus. The student had disturbed her thinking at this point, and she needed to ask the question as to whether or not she had been wrong in praying to Jesus.

In our discussion of the problem I did not answer her question, except to reflect her feelings and *help her answer it.*

The call was significant from the standpoint of the number and depth of feelings expressed. To begin with, she talked about the uncertainty of her future and the fact that she now rarely planned ahead. From that she moved to talk about the problem of God seeming far away, which greatly troubled her.

Talking seemed to help, for she moved to positive thoughts of faith and trust after expressing her feelings of being far from God.

It is significant that she followed her discussion of God's seeming far away, with another problem—her loneliness. God seems far away; people seem far away.

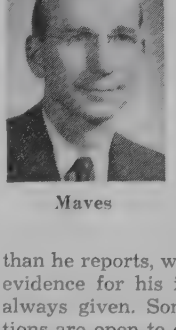
The crux of the call came when Mrs. V. indicated she had a question to ask which she did not want anyone else to hear. There was a note of real pathos in her voice when she told of having wanted to ask a question about prayer, but of not being able to do so when no one else was around.

This well illustrates the need of older people to be treated as persons, with the privilege of privacy when they want it. Her question concerning prayer had been troubling Mrs. V. for some time, and the opportunity to discuss it was a source of much satisfaction.

## Evaluation by

## PAUL B. MAVES

THIS call reveals a good pastor at work, but it raises some very intriguing questions. Let us look first at the relationship which it reveals. The pastor is unhurried. He had time for coffee and doughnuts—a social ceremony which can mean much to one who is homebound. He is concerned about the persons to whom he ministers as persons. He is perceptive. He is eager to improve his ministry.



Maves

If one would find a weakness in the report it is that he interprets more than he reports, with the result that the evidence for his interpretations is not always given. Some of his interpretations are open to question.

What does it mean that the woman had "an unusually cheerful disposition for her age"? Is it true that as persons get older they become more lugubrious and cantankerous? How does he know that she is "naturally thinking along more serious lines than she would be normally"? How does he know how deeply she feels about her statements?

Is emotionality in this person affected in any way by organic factors as well as by psychic factors? How does he know what the significance of the flowers is to this lady? Is not the statement about Mrs. E. as significant as any other statement?

If this pastor is to improve through recording his calls he would do well to separate rigorously interpretation from the report, or to add the interpretation after the report in a parallel column.

So much for the relationship. Now for the questions raised.

First, why did he ask her how old she was "right out of the blue"? Was it idle curiosity? Was he trying to break out of an impasse in conversation? Was he responding intuitively to unspoken communication? Was it pure prying? Why was not this part of the report made in dialogue form?

Ordinarily a person might have been expected to respond to such an abrupt and personal question with "It's none of your business!" Most of us would be sympathetic to such an answer. It did not seem to rupture this relationship, however, or even slow it up.

There are times when the context of a conversation would indicate that the person wanted to be asked such a question. Here there can be no rule; only sensitivity, tact, and rapport. Usually parishioners are patient and kind with preachers.

Second, what makes a call successful? Is it not possible that the previous calls laid the necessary foundation for a relationship and a situation in which this elderly woman could freely co municate her distress? Is not a c successful in which love is given, ev if no feelings are betrayed or even the offer is rejected?

If the criteria are on the basis of h given through the call, it is very ha to determine this at any point in t process. Perhaps a better questi might be "Was there anything wit me which prevented me from lovi this person?" And then, "Was I intel gent in my love?"

Certainly the parishioner did expre some of her anxieties and frustratio and she did seem to indicate that as result of the call she felt closer to pe sons than she had before—and th God was more real.

One of the things that this call em phasizes is the necessity of helping t handicapped to maintain relationshi with other persons. This woman ha truly been cut off from her church, a she felt cut off from God. Because sh was remote from the people who re resented the Body of Christ, her rel tionship to God became tenuous.

Third, how is one to secure priva when he is a dependent in the hon of another? This underscores one of th problems of the three-generation fami and the necessity of regulating th sharing of space and time so there w be some privacy for each member of th family.

Occasionally the minister may hav to request the privilege of talking to parishioner in private. The subject privacy may need to be dealt with the minister helps his parishioners de velop standards of human relations.

Fourth, did the woman really get a answer to a question that troubled he or was she just making conversatio If the question was a real one I doul if she got an answer unless the implic approval of the minister for her to co tinue to pray to Jesus (as against th disapproval of a former minister) co stituted an answer.

Are there not times when a questi deserves to be dealt with on ration grounds? If the counselor really ac cepts a question as real and as wort asking, will he not think together wi the other person about it rather tha merely refraining from condemning th person for asking it?

Sometimes, of course, as one think about a question, it is discovered tha it is necessary to define and to articula a more basic question. For exampl the more basic question here migh be one about authority and security.

All this, of course raises the whol question of the role of the pastor an the problem of personal involvemen topics which cannot be dealt with her

*Paul B. Maves is associate professor of Religious Education, Drew Theological Seminary, Madison, N. J. He is author of* The Church and Mental Health *(Charles Scribner's Sons, 1953).*

**Evaluation by**

**GEORGE A. WARMER, JR.**

S I SEE it, there are only two things
ch need to be said about this pas-
l call.

rst, it as an excellent call. In the
of his parishioner's inevitable
h with its attending questions—
feelings of loneliness, desire to be Christian yet sense of vagueness and strangeness about the exact details of one's relation to God as death and its transition to the next life take place—a good pastor allowed her to work out her own salvation. This is as it should be. Dying

Warmer

ost personal and most private. Re-
ces for it have to come from
in.

this pastoral call, there was no
ed anxiety on the part of the pastor.
her there was the quiet, sustaining
lity of Christian love and respect,
iration and loyalty which give
's good grace its best opportunities
conscious release.

econd, what is the harm of praying
esus? I don't. So far as I can re-
mber I have always prayed directly
od. Nevertheless, some of the finest,
t intelligent, most earnest Chris-
s I have known are helped in their
ers when they speak directly to
s.

e is the complete human incarna-
of God, and discipleship in prayer
im brings many people a sense of
ng at home with God through the
on of Jesus.

a similar pastoral call, I would
e dealt with the question about
ing to Jesus on a theological rather
a psychological basis. I can see no
ible harm in giving a direct answer
pproval of such praying.

his would have brought profound
fort where just listening brought
friendship—excellent as that was.
might be well to reread the last
paragraphs of the pastor's com-
ts on his call. They provide a telling
lysis and witness to the type of pas-
l calling which more of us should
doing with our elderly dying
hers and sisters in Jesus.

*eorge A. Warmer, Jr., is pastor of First Methodist Church, Oakland, f.*

# *Pastoral Psychology and The Role of the Pastor*

**By HOMER L. JERNIGAN**

*Some "secular" disciplines have much to contribute to the work of the minister as a counselor of his people.*

THE INCREASING interest in the theory and methods of pastoral care in recent years has stimulated some serious questions concerning the role of the minister.

A pastor reading some of the literature which has appeared in this field might wonder, "Am I supposed to be a minister or a psychologist?" Again, he might ask, "Are my people to be redeemed by the Gospel or by psychology?" These are important questions because they warn of the dangers involved in trying to "play" psychologist or psychiatrist or to psychologize our theology.

Such questions call for careful re-examination of the pastor's task in order to define his basic role and to determine whether the various contributions of pastoral psychology are of value for the fulfilment of this role.

The challenge arises whenever a particular aspect of theology or of pastoral work receives special emphasis. We have seen it before, for example, when confronted with strong emphases on religious education, social action, and "crisis" theology.

Each of these has had contributions to make to our pastoral work if we could be receptive, and each has in time found its place in the total perspective of the pastoral task. Each time the challenge arises, however, a period of re-examination of the basic perspectives of the ministry has been necessary in order to establish a balance between the dangers of overvaluation and of hasty rejection of the new emphasis.

### The Gospel Defines the Task

It is the purpose of this article to suggest a perspective within which the contributions of psychology to pastoral work can be evaluated. We are including all the various contributions of psychology, psychiatry, and psychotherapy which might be considered relevant to pastoral work under the general heading of pastoral psychology.

The role of the pastor is to be defined first in theological terms—in terms of the good news about the nature of God which we have received in our Christian faith.

Let us begin with a simple affirmation: "We believe in a God who cares." This affirmation, of course, has many meanings; but for our purpose we are thinking of it as meaning belief in the kind of God whose care or concern for his human children is demonstrated in the Bible, particularly the New Testament. Some particular meanings of this care or concern can be stated using some of the more or less traditional symbols of theology:

(1) God cared enough to create man in his own *image.*

(2) God cared enough about his children that, even though they *fell* from the *state of grace* which He intended for them, He *chose* a people and tried in various ways to save the world through them. He sent prophets to them and finally, in *the fullness of time,* sent his Son to them.

(3) God cared enough that through his Son he created a *new Israel,* which is the Christian Church, and through this *new Israel* He continually seeks to implement his concern for his children by strengthening and inspiring those who are *in Christ* with the presence of the Holy Spirit.

(4) God's care is continuously at work for each of his children through the vestiges of creation which remain effective in each, and through the redemptive power of Christian love in both its vertical (between God and man) and horizontal (between and among men) dimensions.

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### God's Concern for Men

God's concern for his children is, of course, supremely manifested in Jesus Christ. Our Gospel records picture Jesus as demonstrating this concern in many ways—preaching, teaching, healing, feeding the multitudes.

When the followers of John the Baptist came to Jesus to ask, ". . . *Are you he who is to come, or shall we look for another?*" Jesus' answer was given in terms of the ways in which this concern had been manifested: ". . . *the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.*" (Luke 7: 20 and 22).

The implications for the role of the pastor are obvious. God cares about people. Institutions and laws and techniques are all secondary to this concern for people.

It is the task of the minister to make known this kind of God. It is the task of the minister to communicate God's loving care for his children. The various activities of the pastor—preaching, teaching, calling, administration, counseling—all these are means for carrying out this basic role.

### The Pastor's Attitudes

To define the role of the pastor in this way creates serious problems for the sensitive minister. If he sees his total personality as the means by which he communicates the Gospel, then knowledge and skills cannot be enough.

They can easily prove of little value if his basic attitudes are not consistent with what he is trying to communicate and with what he is trying to accomplish. He needs, somehow, to know what his own feelings and attitudes are and what they are communicating to other people. He needs to know how they can be changed in order to make them more consistent with the role he is trying to fulfil.

Such matters trouble some ministers, and these turn to various resources in order to find help for emotional problems which they know are interfering with effective communication of the Gospel.

Today there are increasing resources for personality growth to be found in various forms of individual and group psychotherapy. Some of us, in our need for thoroughgoing emotional re-education, have turned to these resources and have found not only help for our personal problems, but also new understanding of the potentialities of our relationships to God and the church.

We have seen, for example, that many of the contributions of psychotherapy have been available in the church in

Jernigan

the past, and that increasing use of these potentialities can be made in the church in the future.

At the present time the pastor who is seeking help may have to turn to a secular therapist, but there are an increasing number of religiously-oriented counselors.

Group experiences in self-understanding are taking place in some seminaries, in clinical training programs, and in small groups of parish ministers. As yet such opportunities are limited, but the outlook is for increasing facilities for emotional re-education to be available within the framework of the church.

### The Pastor's Study

While the attitudes of the pastor are the most important ingredients in pastoral care, *knowledge* is important too.

Because attitudes are so important, effective pastoral work has been done down through the centuries by men who had studied no equivalent of our modern courses on counseling, pastoral care, and personality development. They liked people and were able to establish warm and friendly relationships with them.

But, on the other hand, much of their work could probably have been more effective if their understanding of personality had been deeper. Certainly, many men with the best of intentions have not been able to help people because they could not understand their problems or did not know how to minister to them.

The pastor who wants to help people needs to know what they are like inside as well as outside—what is *behind* their actions and their words, why they behave the way they do. He needs to understand the motivating forces of personality—what they are, how develop in personality, how they fest themselves in healthy and healthy ways, and how spiritual lems are related to emotional for every stage of development.

Such knowledge is essential for kind of pastoral work which is cerned not only about getting t done but also about what happe people in the process.

The various branches of psych have their contributions to make, to the psychological and theolo understanding of human nature. A present time the most relevant ma for pastoral work comes from the dents of various forms of psy therapy, particularly the contempo schools of psychoanalysis.

In reading this literature, how the pastor is immediately confro with two difficulties—a vocabu which is often as strange to u theological language would be psychologist, and a realm of experi which is often difficult to compre unless we have a significant mea of understanding of our own feel attitudes and motivations.

Some of these difficulties are b overcome by the writings of men as Seward Hiltner, David Roberts, Lewis Sherrill who are familiar the vocabularies of both psychology religion.

### The Pastor's Tools

When the pastor moves out of study into the world of relations with people, his concern for them n to be implemented with effective te niques.

His tools of pastoral work need be both effective and consistent the Gospel he seeks to communi They should also be in harmony his own attitudes and purposes and best knowledge that he has about growth of human personality.

Development of such methods volves at least two things—careful st of the various techniques available pastoral work, and critical use of th techniques in actual practice.

It is the business of some area psychology and psychiatry, particul those dealing with counseling and p chotherapy, to formulate the techni which have been and are being use various types of emotional re-educa and to develop methods of determi their practical and theoretical value

The pastor can make use of th contributions, but he must eval them also in the light of the goals values which he finds in his own r tionship to the Gospel. Beyond however, he needs the discipline of c tinuous analysis of the methods

ually uses. This is most commonly
mplished through the study of de-
ed records kept for selected pastoral
tionships.
his discipline is gradually becoming
of the seminary experience and has
been part of the experience of
clinical pastoral training movement.
an, of course, be practiced by any
tor who will take the time required,
is demonstrated by the reports of
toral calls to be found in the
unselor's Workshop" section of this
gazine.
s ministers of the Gospel it is our task to communicate in whatever ways we can the good news of God's loving concern for his children. In order to do this we need to understand ourselves, the people whom we serve, and the problems which confront them.

These are tasks which present an unending challenge to us and for which we need all the help that we can get. We can benefit from the resources of secular disciplines (psychology being one of these) which contribute to the understanding of human nature and the development of techniques for promoting human growth.

# . Meeting Specific Problems

y EDGAR N. JACKSON

*Summaries of four case histories showing group dynamics at work in young people's groups.*

ECAUSE of the scope of the subject and the limitations of space in this e of treatment we have been obliged deal with basic principles. This has to more generalities than we like. But, on the other hand, if the general nciples are clear each group leader make the specific applications ac-ding to the needs of the persons and circumstances that surround the re-ionships.

### Formula "Fits"

One of the values of keeping rather curate records is the opportunity it es for the study of case material. hile it may be dangerous to read two three case histories, it is helpful to d two or three hundred. It is then t the unlimited variety of human ations begins to be evident. No two uations are the same.

f a leader relies on a tried and true mula, you may rest assured that he is doing violence to many of the personalities he has tried to cram into his formula.

With that in mind, we would look at some specific situations in which group dynamics was brought to work, not with the idea of giving a formula for action, but rather to indicate something of the approach that may be employed. Approach is aware of circumstance and personal need.

No case history is true for all, and part of it may not be true for anyone. It is an effort, part failure and part success, to meet an individual human situation with respect for both the past and the future.

### Jimmie Is Homesick

Jimmie aged ten, was evidently a normal and healthy youngster, active and alert. He arrived in camp behaving like most of the rest of the campers. The first day he was busy exploring and poking here and there. He entered the activities without hesitation and seemed to be off to a good start.

The second day Jimmie seemed to be more dreamy and silent. It was noticed at supper that he did not eat well. The counselor made some comment about it and Jimmie said, "I guess I am not hungry."

During evening activities Jimmie was quiet and withdrawn. The counselor kept near him and tried to get him to communicate. Finally the boy said, "I don't feel good." The nurse checked him and found nothing wrong. The counselor then said, "What seems to be the trouble?" Jimmie blurted out, "I want to go home."

The counselor encouraged Jimmie to talk about his home. In the course of his talking he indicated that his parents were at a hotel resort for two weeks, his sister was at an intermediate camp for the same period, and the family dog was in a kennel. After he had talked a while he realized that there would be little reason to go home.

What had seemed like a fine plan for a family vacation had been interpreted as rejection by Jimmie, and he felt insecure and lonely. "I don't have anybody here," was the way he put it.

"Suppose you pull your cot over next to mine and when you get to bed we can talk a while," the counselor suggested. It was the support Jimmie wanted and it was done. Without any preaching or scolding about being a baby, Jimmie was led to see that it was impossible to go home. He was able to establish a supporting relationship on a temporary basis.

The spell of homesickness passed as he found the security he needed in the group and it became his family while away from home.

He had learned something important about adjustment. He was not defeated by a circumstance. He grew as the result of wise handling and a creative group relationship.

### Ellen Is Angry

Ellen was sixteen, a junior in high school, a good-looking girl with no visible handicaps. The camp leader soon noticed that she was withdrawn, seemingly unable to associate herself with other campers.

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The cabin group counselor sought to establish communication with Ellen. Soon the girl poured out her feelings. Her father, who was evidently quite active in church work, had left her mother. Ellen was shaken and insecure.

She expressed herself as skeptical about "all this religious business." If her father was religious, why had he left her mother? Her mother had made her come to the camp, but it was evident she wanted none of it.

Ellen was disappointed, deeply injured, and rejected. She attached these feelings in advance to the group with whom she would be normally related. She did not want to trust the group because they threatened further injury. So she defended her injured self by withdrawing. Yet she was still able to communicate and was quite free in expressing opinions to the counselor.

When next the group was together as usual, Ellen was not there. She was wandering on the beach. The counselor realized that the basic problems of her life were too deep and too numerous for much creative work on the counselor-counselee level. Time was too short.

But there were possibilities in the group for real help. The counselor said to the group, "What about Ellen?"

There was immediate hostility. "She's queer and doesn't like us," someone said.

"Do you really think that is it?" asked the counselor.

Before long the group was sharing its observations and judgments. The counselor led them to see that an injured person might act that way. A bereaved person might be withdrawn, and more than one kind of bereavement exists.

The attitude toward Ellen changed when the group began to see her as a person they might help. Mary said, "We haven't been very decent to her. We haven't tried to make friends really."

The counselor led them to think about the things they could do and the things they should not do in trying to involve Ellen in group life.

An effort was made at every point to involve Ellen in group life. Without embarrassing her, they shared interests and offered companionship. Before long she began to react favorably to the friendship she so much needed but was not getting before.

Before the week was over she was related to the group, participating in camp activities, and quite evidently enjoying herself. The group had helped to move her beyond her sense of anger and brooding loss to present activity and future interest.

### Frank and His Explosion

It was Fourth of July week and firecrackers were expected. Fire regulations restricted the use of them in or near buildings. Everyone knew why. But Frank had brought a "cherry bomb" to camp and wanted to use it. He exploded it in a toilet bowl. The toilet bowl broke in several pieces, water damage resulted, and a plumbing bill was involved.

How should the problem be handled? The counselor and camp leader did not know who was responsible. Intermediate youngsters were old enough to sense property values and accept responsibility. There was much comment about the matter in the camp but no information was volunteered, which was probably a good sign.

At a student council meeting, made up of representatives of each housing group, the camp leader spoke of the matter quite casually. He mentioned the responsibility for property and the importance of consideration for those who tried to maintain the equipment.

He said that he had no interest in punishment but that he felt they were old enough to assume the obligation for such damage. Nothing further was said.

The next day brought a student council meeting, with no results. The third day Joe, who represented group four said, "The one who broke the toilet is in our group. But we all had a part. We dared him to do it. We all want to chip in and help pay the bill."

To this day nobody knows what went on in that group, but during the two-day period there was probably a lot of growing taking place among those boys. We would not have known Frank did it but for the fact that he came and admitted it on the closing day of camp, expressing his distress at his improper act.

The group process was at work. There were risks involved, but growth always involves risks.

### A Group in Reverse

Group forces may be destructive as well as creative. Six girls from one church came to camp with their group already formed. They represented the sophisticated seniors of a suburban high school. They had "gone together" considerably, and they planned to take the camp by storm.

They were going to corner the six most eligible boys, disrupt the program as much as possible, embarrass the leaders, draw as much attention as possible to themselves, and generally put their town on the map.

Such a group in the camp could create anarchy. Severe discipline would have won support for them and m them martyrs. They could not be nored. How could group force be in that situation?

The camp leader talked the ma over with the group counselors seemed that the older boys in the c were the key to the situation. Sev of them were unusually co-opera and discerning. It was decided to list their help in bringing the ma under control.

Most of the boys were in one co seling group. The leader realized t awareness of these girls. He led th in evaluating their behavior as it lated to and threatened the prog for the rest of the campers. It agreed that the group of girls was juring the camp and that someth should be done about it.

When the matter of doing someth was discussed the boys were hesita for the girls represented fun, a g time, and in many ways they w among the most attractive girls in camp. The boys did not seem to se the influence that they might be a to exert until it was pointed out to th that the girls were obviously seek their attention.

Then the older boys agreed am themselves to have nothing to do w the girls socially until they chan their attitude toward the program. I a couple of days this annoyed the g and made them more aggressive.

Evidently, however, they were s isfied that the boys were really pass a judgment upon them. They chang their tactics, and were willing to pa ticipate more fully.

The program of the camp suffe considerably, nevertheless, and girls were involved in so little of it t as a program it could have meant lit But the effect of the group relations as it expressed a judgment on th selfish and aggressive group behav was probably worth the effort of week.

Group formations that cannot be c trolled may be difficult to work i certain types of programs. But e they, given time and patience, may used creatively.

### Summary

We have dealt in very brief sketchy form with four different ty of problems that involve the group lationship. Jimmie's homesickness Ellen's withdrawal were problems personality. Frank's bomb created behaviour problem. The girls fr Spring Glen represented a group havior problem.

Group dynamics were helpfully u to bring at least partial solutions each case.

# The Book of Worship and the Book of Law

by IVAN LEE HOLT

SINCE the Book of Worship was approved by the General Conference for optional use in our churches it has had a wide circulation and use among the ministers of The Methodist Church. Only a few of the churches have organizations that use it in all kinds of devotional services. It had been anticipated that Methodist laymen would come to know it for private and home devotions as Protestant Episcopal laymen have come to value the Book of Common Prayer.

When the Book of Worship was published the liturgist in the Episcopal Church, who is looked upon as the greatest authority in that field, wrote, "Whenever the Book of Common Prayer is revised we must take into consideration this admirable book of the Methodists." A distinguished bishop of The Methodist Church wrote the chairman of the Commission on Worship, "The publication of the Book of Worship is the greatest service rendered to Methodism in my generation." More than one of our bishops present copies of the Book of Worship to young ministers as they are ordained deacons and elders at annual conferences.

We need to promote the use of the Book of Worship among our laymen. We need to show the local church how to make use of the book in the regular services of worship as the congregation in a Protestant Episcopal church makes use of the Book of Common Prayer in every service.

We will have to undertake a revision of the book a decade or so hence, in the light of our experience with it. But it has come to be so much a part of the devotional life of The Methodist Church that it has been an influential factor in revolutionizing the type of worship in Methodism. It is certain to be increasingly Methodism's book of devotion.

*Bishop Holt, of the Missouri Area, is chairman of the Methodist Commission on Worship and the Fine Arts. This article is one of a series proposed and outlined by that commission. The first was "Use of the Book of Worship," by Cecil Swackhamer, October, page 30.*

### Discipline Too Voluminous

In the meantime the book of Discipline has become more and more voluminous as the church increases in size. In my judgment two things need to be done in future editions of the Discipline. A committee of competent lawyers, who are at the same time devout laymen, should be appointed to go over the legislation carefully and harmonize conflicting paragraphs.

The committees of the General Conference do a very fine job in their rewriting of the Discipline, and the boards come to the General Conference with their proposals for emendation carefully edited. But it is still true that some parts of the Discipline do not harmonize with others, and some portions are in a very different style from others.

Most legislative bodies have an expert in legal knowledge and writing technique to edit all bills introduced. What a great service could be rendered to our church by the editor of the Discipline and a committee of able lawyers in a rewriting of the Discipline.

Then it seems to me that the book of Discipline should be a manual of law, with the historic Articles of Religion. The ritual services should be in the Book of Worship, and that book should be made official for required use in the services of the church.

The Methodist Publishing House has long recognized the value of printing the ritual in a separate book, and many preachers read the services not from the Discipline, but from this smaller book of ritual services. Then the editor of the Discipline includes in that book each quadrennium additional services from the Book of Worship. Why the duplication?

If the book of Discipline becomes our book of constitution and law, then the ritual services can be omitted from it. These services do not have to be inserted in the Discipline because all services of worship now found in the Discipline are in the Book of Worship.

It might be necessary for a time to continue to print a few of the most used services of worship in the Hymnal in order to be sure of congregational participation in those services, but some day that will be unnecessary. The Book of Worship could find its place in the pew with the Hymnal if it should become the official book of worship services, and it would not be necessary to print the services in so many books.

### Could Avoid Duplication

Some of them are now in the Discipline and in the Book of Worship and in the Hymnal and in separate volumes of the Ritual—four books. Of course I favor all these ways of familiarizing our Methodist people with our worship, but the process of education could be a simpler one if we did some wise planning. I hope the time is not far off when the General Conference will decide to make the book of Discipline the official book of the *law* and the Book of Worship the official book of *worship*.

In Methodism our worship will continue to be a combination of formal worship and of free worship, as it should be. But we can arrange our traditional services of worship and new forms demanded by the times and programs of the church in such a way as to make them available in a book set apart for use in worship. It would give us both a more valuable book of law and a more valuable book of ritual.

# Creative Revival of Worship

**By RAYMOND E. BALCOMB**

*God never meets two generations in the same way, so we must change our forms and traditions accordingly.*

THERE is, at the present time, a strong revival of interest in the architecture and liturgy of worship among the so-called "free churches." We can all be thankful for it. There was certainly room for improvement.

Much of our worship has been devoid of vitality and a stranger to beauty. A century ago the best-known church in Brooklyn was described as "a homely, commodious barn." Fifty years ago a brand of architecture was popular that was neither fish nor fowl and is now a strong temptation to arson by otherwise pious parsons. Perhaps the steady decline in attendance in the same period is not unrelated.

The importance of worship can hardly be overstated. Anton Boisen, one of the founders of the clinical training movement for theological students, chaplain of the Elgin State Hospital in Illinois, and an outstanding authority in the area of psychology and religion wrote recently, "I am . . . convinced that the service of worship, which is distinctive of the Hebrew-Christian religion, is the outstanding example of group therapy, . . ." (*Pastoral Psychology,* Dec., 1950)

### Exaggerated Attention

So the latest area to receive exaggerated attention affirms the testimony of the "social gospelers" (who looked upon the pulpit as the throne of prophecy) and the religious educators (who turned out mountains of material for producing something called "the mood of worship") and the pulpiteers (who like to remember that Augustine "never saw a friendly Indian"). They all agree on the importance of worship.

This is probably because worship is the most important thing the church does. It is the only distinctive and unique contribution that the church has to make.

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While we are thankful for the revival of interest in worship, we ought also to be alert to the situations with which it confronts us. Right now, the ones who have the ball and are running with it seem to be those who are chiefly interested in a return to the past.

Gothic is being made the norm in church architecture. And medieval or later liturgies exert a powerful attraction for many. Vestments and clerical collars are becoming more popular. My plea in this article is for a *creative* revival of worship.

### Principles of Worship

I want first to suggest the basic principles which, it seems to me, should consciously guide us.

1. The first principle is that our worship should express Protestant theology. It should be the symbolic and formal clothing of such fundamental convictions as the priesthood of all believers, the sufficiency of scripture, justification by faith, and the centrality of preaching.

For example, as far as I can see there is only one real question concerning whether unordained men should be allowed to administer the sacraments. It is the question of the priesthood of all believers.

If we believe that, there is no reason why (if the believers desire it) t janitor could not serve communion. Methodism at present the believers ( represented by the General Confe ence) do not desire it.

2. A second principle is that our wo ship should be indigenous in characte It should spring from the soil up which it is offered.

So the liturgy in England should in English and in Japan it should be Japanese. So the architecture on a N England hill should be one thing a that of a medieval Italian city anothe The worship of a people ought to expressed through forms which typi their own religious experience and n that of someone else.

3. A third principle is that our wo ship should be dignified. Things oug to be done . . . *decently and in orde* Worship is communion with God; it not a sort of religious side show wi a number of acts to please and ente tain the audience.

To announce that the following so is dedicated to so-and-so is to mi understand completely the meani and nature of worship. One of Jo Wesley's rules for his preachers w "let your whole deportment before t congregation be serious, weighty, a solemn," and another was, "beware clownishness, whether in speech dress. Wear no slouched hat."

4. A fourth principle is that our wo ship should capture and express a sen of historic continuity. ". . . Lord, T Church is praying yet, A thousa years the same." There is strength a poise and power for people in trad tion, and we neglect it at our peril.

5. A fifth principle that I should su gest is that our worship ought to creative. Our architecture and o liturgy ought to express in twentiet century forms the religious convictio and experience of twentieth-centu Christians.

We worship a living God who is co tinually breaking more light forth fr his Word. Any architecture or litur which is simply an aping of some p period is, therefore, inadequate.

### Act as Checks and Balances

These principles are not only sep rate factors, but also act as mut checks and balances. None must omitted from the synthesis if we to have an adequate revival of worsh

My plea is that worship is an more like painting than like condu ing music. In it true greatness does consist in mere reduplication of work of the masters, but in a new c ation coming from the combination the best of the past with the white h of personal experience. God ne

neets two generations in precisely the ame way.

So much for our thesis. In the second art of this article I want to consider arious areas with it in mind.

### or Protestants, No Altar

Let us begin with what is popularly ermed the chancel. It is now popular o suppose that the most desirable ar-angement for a chancel is to place the ltar at the end of an apse, run choir talls at right angles to it, to one side f which is placed the pulpit and to the ther the lectern.

The first item that draws our atten-ion is the altar. An altar is a device or animal sacrifice. The Hebrew word or altar, *mizbeah* means literally place of slaughter."

". . . altar sacrifice stands for one hing: 'the act of offering to a deity for he purpose of doing homage, winning avor, or securing pardon.' As such it vas soundly condemned by the great rophets of Israel . . . They all opposed t as the *wrong way* to the throne of God." (See my article, THE PASTOR, Sept., 1949.)

It may be objected that the altar tands also for communion. But the ommunion of the altar is effected by eity and subject sharing a common neal which unites them physically, or t best metaphysically.

There is in Protestantism no such onception of the relation of Christians o Christ or to God. We believe in noral and ethical union, union of the vills. The fellowship of Christian com-nunion is that of the spirit.

Let no one imagine that the fellow-hip of the upper room was dependent pon the presence of bread and wine or ven the body and blood of Jesus. It vas dependent, as subsequent meetings f disciples before and after Pentecost how, upon the presence of the Spirit f God—a Spirit which cannot be voked even by the eating of a sacred neal.

But, someone may say, at least the ltar has the strength of historic con-inuity. Has it? Protestants are tradi-ionally primitivists in doctrine and olity. We generally take the New 'estament plus the church Fathers of he first three centuries as setting the orm.

The historic fact is that the com-nunion table clearly antedates the ltar in Christian worship. Can one nagine the Corinthian Christians athering about an altar to celebrate he Supper of the Lord?

The table retained its place long fter Christian worship became more tylized. And the Genevan branch of he Reformation quite properly brought it back. The table should be unmis-takably a table, recalling the table in the upper room.

I submit, therefore, that a free-stand-ing communion table is the proper center of worship in a Protestant church.

The word "free-standing" brings up the subject of the location of the table. If it cannot be against the "east" wall, where shall it be? I propose at this time simply to stare that dilemma bold-ly in the face and pass it by, although it is not incapable of solution.

It is sufficient to remark that "It is a curious fact that at the moment that Protestant churches are seeking to place the altar as far away from the people as possible, there is a tendency in Roman Catholic Churches to bring the altar back to the people." (*The Pulpit,* May, 1952.)

In many newer Roman churches the chancel projects into the nave rather than receding into the apse. In the "Chapel of Our Lady of the Airways" at the Logan International Airport, in that center of Romanism, Boston, the communicants actually surround the altar.

### The Place of the Pulpit

The second item with respect to the chancel that draws our attention is the pulpit. At present the fashion is somewhat to de-emphasize the pulpit. In some churches it balances almost ex-actly the lectern in size and promi-nence as well as position.

In the million-dollar Boston Uni-versity Marsh Chapel, the lectern actually dwarfs the pulpit, so that when it was first opened for worship some thought that the lectern *was* the pulpit.

One prominent religious educator has informed us that "In the past the pulpit has triumphed over the altar when waves of intellectualism and sec-ularism have arisen, but when the seeking spirit in men predominates, the altar returns to the center of attention." (Blanche Carrier, *Free to Grow,* Harper & Brothers, $3.00, p. 135.)

Unfortunately the poor woman neglected to check her whim with his-toric fact as a glance at the Lutheran, Calvinistic, and Wesleyan movements quite clearly shows. The Reformation exalted the sermon and gave centrality to it.

". . . Luther held that salvation is through the Word and without the Word the elements are devoid of sacra-mental quality, but the Word is sterile unless it is spoken." (Roland H. Bain-ton, *Here I Stand, A Life of Martin Luther,* Abingdon Press, $4.75, p. 348.)

Preaching is the most distinctive feature of Protestant worship. The Lord is present not on the table or in the mouth, but in the heart by faith. Worshipers receive Christ in scripture and in sermon.

As James Hastings Nichols says, ". . . the flight from the center pulpit seems ill-considered. The seat of the ancient bishop was against the 'east' wall facing the people. The minister is still going to be the 'cynosure of all eyes' if you hang his pulpit half-way up one of the side pillars. The logical end of this line of thought is to put him in the boiler room and pipe in his ser-mon by P.A. system. And having done so, one would at length discover that the initial trouble was not with the center pulpit but with what was said there. The most striking cross hung over the table will help little if the Cross is not offered in the sermon." (*The Christian Century,* July 11, 1951.)

### What About the Choir?

The third item involved in chancel arrangement is the choir. The current fashion of splitting it in half, at right angles to altar and people and between the altar and the pulpit, has little to commend it. About all that can be said for it is that choir and congregation no longer stare at one another, and the concert-hall association at the time of the anthem is broken.

The historic rise of this position for the choir is found in the monastic and university churches of the late Middle Ages. It was arranged for the purposes of antiphonal singing, usually by monks, and the singers themselves were the worshipers. There was no congregation in our sense of the word.

Dividing the choir is definitely bad from the musical standpoint. Even worse, it tends to separate the people from the altar or communion table.

The location of the choir should be determined by its nature and function. It should be placed so that it can sing the congregation's praises to God, while at the same time leading the congre-gational responses and singing as part of the worshiping congregation itself. This means, I think, that the choir should be in the forward section of the nave itself or in a transept.

### The Order of Worship

Let us now look at the Order of Wor-ship with our thesis in mind. First of all we ought to realize that everyone who conducts worship regularly has a liturgy whether he knows it or not.

It is just as much a liturgy to say regularly "let us bow our heads in prayer" as it is to say "let us pray." It is just as liturgical to say "in the prayer that Jesus taught us to pray,

saying . . ." as it is to say "Amen. Our Father, who art in heaven . . ." The only real choice is between good liturgy and bad liturgy.

Perhaps the factor of paramount importance in creating a Protestant liturgy is to provide for a maximum of congregational participation. When people speak wistfully of the color and pageantry of Roman worship they forget that it is a spectacle to be watched rather than a meeting to be participated in.

But Protestant worship is a corporate enterprise. Jesus did not say "where the priest is, there I am." He said, *"where two or three are gathered in my name";* and the size of the group necessarily determines in part the form and method of worship.

An order of worship, in the first place, should be saturated with scripture. The generation immediately preceding our own sometimes let scripture disappear almost completely from the service.

I know of two preachers serving strong churches in whose order of worship scripture appears only in the form of a responsive reading. I know of another whose regular order has *no* scripture lesson.

Of course, prayer and sermons and anthem and benediction may embody scripture phrases, but clearly scripture is not given a prominent place. In these days when hardly anyone reads the Bible privately, we must again turn to reading it publicly for the sheer sake of instruction.

Calls to worship, introits, transitional phrases, prayers, hymns, and benedictions ought all to be in biblical language. The best anthems are those which set scripture to music. A creative revival in worship will produce a liturgy steeped in the Word.

Secondly, an order of worship ought to provide for all the moods and methods of prayer. We have lumped everything into one long prayer and then done the whole thing extemporaneously. A distressingly large part of many public prayers is concerned with informing God.

A creative revival in worship on the other hand will mean more than simply taking to reading prayers from a prayer book. It will mean a study of the types of prayer and the places where each is most appropriate and effective. And it will mean *praying* the prayers, whether or not the text is before the minister.

At the present time the pastoral prayer might almost be called the dead spot in the average service, but a survey sometime ago showed that more than three out of four laymen think that the prayer should be "of greater significance to the worshiper than the sermon." (*The Pulpit,* July, 1951.) And if we would not just read off other's sermons week after week and call this "preaching the Word," so neither can we read off other's prayers—however beautiful—and call that "praying."

Finally, a creative revival in worship must find its most important single factor in the preached Word. No order of service to which it is simply supplementary ("Morning Prayer and Sermon") is truly Protestant.

The revival of interest in worship will be no lasting asset to Christendom if it simply develops into a cult of quiet music, mystical atmosphere, beautiful liturgy, and punctilious response, while the voice from the pulpit is dull, indifferent, and obscure.

There is no substitute for the preached Word. It is the living word.

Despite the brickbats hurled at it, the power of public speech has seldom been more clearly demonstrated than in the twentieth century, a century surely affected by the powers of Hitler, Churchill, and Roosevelt to speak living word. Nikolaj Grundvig, an i fluential nineteenth-century Christi who has been called the Father of De mark, insisted that the spoken Wo was the heart of our faith, as Luther. Any liturgy which subordina preaching will not suffice.

There is another area to which t thesis may be applied. It is the Chur year. Admittedly the Roman, Luther and Anglican sacred feasts and seaso have grown and developed through t centuries, and the greater elaborati has come in the later centuries.

It is reasonable to believe that t observance of the Church Year h grown because it proved helpful. It not reasonable to believe that it pa takes of the nature of the laws of t Medes and the Persians.

A creative revival of worship w necessarily modify and change t Church Year to fit the situation twentieth-century Christians.

# Liturgical Glossary

**By PAUL S. SANDERS**

***Ash Wednesday.*** Beginning of Lent; fortieth day before Easter. Sundays are not counted in this reckoning since every Sunday is a celebration of the Resurrection and cannot, therefore, be a fast day. Takes its name from the old custom of marking the foreheads of worshipers with ashes, reminding them that from dust they came and to dust they shall return. (Note that the phrase "sackcloth and ashes" expresses penitence.) The day may be marked with a service in which the dreadfulness and universality of sin are preached upon. Color: Purple.

***Lent.*** From Anglo-Saxon *lencten,* meaning "spring" (the season when days begin to lengthen). Period of 40 days before Easter, generally said to commemorate the 40 days our Lord spent in the wilderness, beginning with Ash Wednesday. A time of deepened devotion, prayer, and sacrifice. Many churches use the time for special worship services, prayer groups and study periods. Many individuals engage in self-denial in the interest of a positive cause. Certainly devotion and genuine self-denial are a continuing aspect of Christian life; but Lent may lead some into attempting more things than might otherwise be the case, and they may be encouraged to carry them over in the rest of the year. Strictly speakin Sundays are not part of Lent, since Christian can do other than rejoice the commemoration of the Lord Resurrection.

(The term and notion of Sunday the Sabbath was a Puritan innovatio The early Christians deliberately ke the first day of the week to hon Christ. Those who were Jews also ke the Sabbath, but as the church becan increasingly Gentile the latter ob servance lapsed. We do *not* keep th Sabbath. The best answer to o Seventh-Day observing brethren is admit that they are right, so long they realize they are following Jewi rather than Christian tradition.) Colo Purple.

***Pre-Lent.*** Season between Epipha and Lent consisting three Sundays: Septuagesima, Sex gesima, and Quinquagesima. O Methodist calendar does not disti guish this season, and indeed it is a sc of liturgical anomaly. The Book Worship simply includes all the Su days up to Ash Wednesday as Su days after Epiphany. If these thr days are given their traditional name the color had best be purple.

# World Peace Committee Acts

AUSTIN H. ARMITSTEAD

*A crusading committee in a local church can perform a service to its community.*

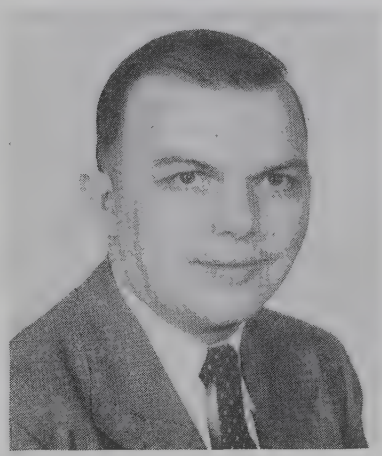
HE WORLD PEACE COMMITTEE s unfortunately one of the forgotten ups in many churches, and where re *are* committees, they seldom et. We have been dwelling on large nbers and large crowds and many e lost the significance of the small up. One minister has said, "A small up discussing world peace—what a te of time!" Another might add, "I e enough committees and commis- is without troubling myself with ther headache. Besides you can't do thing with such a group."

ou may be the minister who makes arks like these; but let me tell of my experience before you pro- nce your final judgment on the pos- lities of the local world peace com- tee.

he Methodist Church is noted for amount of material it can send ough the mail to its pastors. As min- rs we pride ourselves on the amount material we file into the nearest tebasket. There is one leaflet, *Cru- ing for World Peace in the Local urch,* that many ministers proba- filed in the wastebasket before ding it and seeing the possibilities. If you do not have it, I would sug- that you get a copy from the Board World Peace, 740 Rush Street, Chi- o 11, Ill. I know many of their ideas k because we have tried a good ay in our own church.)

### mmittee Gets Started

he world peace committee in my rch was established by my prede- or. He had a committee of five



people besides himself. Two men—a civilian worker at the air base and a high school history teacher—and three women—housewives.

During the year 1951-52 the group met for monthly meetings and discussions. In October, 1951, the group held a special program in the church to commemorate United Nations Day. Literature was distributed and foods were served as refreshments The foods were the delicacies of the various countries. Although there was not a particularly large crowd, there was a great deal of interest. Books were read by the peace committee members and the issues were discussed.

In June of 1952 I was appointed to the church. I had not been there for more than a month before the chairman of the committee came to see if I was interested in continuing the world peace committee and if I was interested in the United Nations. When I assured her that I was, she was pleased and she asked if the committee could meet with me.

At the meeting they were making plans for the celebration of United Nations Day in the fall of 1952. I asked if they had considered making the event a community event with a special program for the week end. Then the programming went into full swing. They were interested and they wanted to share their interest with others.

Invitations were extended to the two Methodist churches in the Moriches Bay area, the two Presbyterian churches, the Episcopal Church, the Roman Catholic Church, and the Jewish center. All but the local Catholic church accepted with interest.

Six foreign students—one each from the island of Tonga, Australia, Israel, Korea, Japan, and Formosa—were the special guests of the churches and the community for the week end. They lived in the homes of the lay people and visited our duck ranches, poultry farms, shore line, and other places of interest. On United Nations Day the students, who are also students in graduate schools in and around New York City, spoke about the United Nations and the establishment of better relations among people.

### United Nations Observance

The service was held in the church and was crowded with people; some sat in the aisles and others stood. The next day comments such as this were heard in the community: "I would have gone to the program but I thought it was just 'another' program." The service was a success.

More community good will was brought through the co-operative efforts of the churches on this special project than anything else in a long time. The church has less than 250 members; the communities represented in the United Nations observance have a population of less than 4,000; and the world peace committee who supplied the original thought, five lay members and a minister. As communities we are glad we had a United Nations week-end and had foreign students as our guests, because we not only learned about our neighbors across the seas but also about our neighbors in our own back yard.

Now the churches of the Moriches Bay area have a council of churches with lay participants in the interchurch activities. The group is meeting with wonderful success. The council meets four times each year and has subcommittees working throughout the year.

People in our community and our churches now look with pride to this newly organized group. The projects of this group would make an altogether new article. Who is responsible for the council of churches of the Moriches Bay area? I would say a great deal of the

*ustin H. Armitstead is pastor of Methodist Church of Center riches, N. Y. His article suggests sibilities for the current Crusade World Order.*

credit belongs to the local world peace committee.

These details indicate the manner in which the peace committee has moved so that the community knows of it, but there is much more to tell. The pamphlets of the Board of World Peace have been helpful. You can implement an active program for community and world peace through their suggestions.

The committee studies the materials supplied by the Board of World Peace, including the monthly bulletin, *World Peace Courier*. A copy of the "Memo," published releases of the Washington office of the National Council of Churches, and the legislative releases of the New York State Council of Churches on state matters, are also secured and studied.

The *United Nations Reporter* is purchased by the former chairman of the local committee and distributed to the peace committee members. Books on peace and international understanding are secured and loaned to people in the church.

### How to Organize

"How can I start a world peace committee in my church?" "How often shall we meet?" "What shall we discuss?" "What relation does the world peace committee have to the rest of the church?" "What type of projects can be carried out by our group?" "How do we relate ourselves with our annual conference committees on world peace?" These are some of the questions you may be asking at this time. The pattern we have been following has been our own. Sometimes we follow the pattern of the Board of World Peace and at other times we go beyond their suggestions.

It is my personal belief that we can never achieve world peace or even peace in the local community until we can realize some semblance of peace in the local church. Often a minister feels like "reading the riot act" to his official board or some other group. The danger is that if it seems to get results, then he will use it as a regular pattern of letting his people know that he is the "boss."

As a democratic church we are obligated to encourage free discussion of issues and the study of them. The world peace committee my predecessor established is one of the answers for the education and understanding of people.

I would try to get a group of five to ten people together who are willing to study issues that confront the world and the church. Then I would try to expand it as the needs seem to arise. I would think that a meeting once each month might be good. Ours meets once a month on the average. Perhaps you would want to meet more times.

A book that has been a help for us is *The Church in Community Action*, by Harvey Seifert (Abingdon Press, $2.75). There are some wonderful statements that can be read to a world peace committee that will lift up possibilities for a fruitful discussion.

The committee should be an integral part of the life of the church and its discussions. Its projects should include the organizations in the church, the Methodist Youth Fellowship, Methodist Men, the young adults, the Women's Society of Christian Service, and the official board.

As an example, there had been a number of accidents in our community where elderly people were nearly killed by automobiles traveling at fast speeds. The world peace committee tried various methods to interest the community in improvements for traffic safety. Complacency on the part of people was bringing little action, so the committee drafted a letter suggesting an area-wide safety conference where the organizations of the community, the government officials, law enforcement agencies, and interested people could map out a constructive program of safety.

The letter was then presented to the council of churches and then through the boards including our official board. Now we are planning for a safety conference and study. Where did it start? The world peace committee. The committee is definitely a part of the church program.

World Order Sunday and United Nations Day are observed. Statements about world peace are printed and the sermon on a subject is definitely related to peace problems.

### Projects for Committees

Churches have not taken full advantage of projects. Peace material displays can be made in the church and the community.

Letters can be written to congressmen in the state capitol and the national capitol. This is only the first step but there are millions of people who are not even taking this small measure toward expressing their interest in a better world. Possibly the minister and his committee can meet their representatives sometime. [See "Two Days with a Congressman," by this same author, THE PASTOR, Mar., 1954, p. 28. —Ed.] There are a number of leaders in government who are Methodists or other Protestants. We are obligated to let our voices be heard to them. Some of them act as though they knew nothing of the social progress proposed by Methodists. The local world peace c mittee can remind them.

Letters can be written to for countries and visits can be made of us cannot afford to hop in a p and go to a distant country, but we promote better understanding thr correspondence.

At the time this was being wri the woman who used to be chair of our peace committee was in Ha visiting her son. She visited mis stations and churches, and bro back a vivid picture for our com tee and our church. Servicemen your church can be encouraged t to know the countries they visit a better.

Visual aids of all kinds can be if they promote the idea of inte tional and local understanding, good will. The National Counci Churches' *Audio Visual Reso Guide* ($5.50) is a great help in lecting pictures that will aid your p program.

Visual aids are not just movies filmstrips. Why not paint posters, r exhibits, and take your people to projects of interest? For those of the northeastern part of the cou there is the United Nations and operation, and many interesting th in New York City and other poin interest near our homes. You can interesting field trips in your area.

You probably have an annual con ence world peace committee re Many people have never read a re or heard of it. A study can be mad your conference report. Your church can benefit if your local c mittee writes its own report and mits it to the conference commi

Our world peace committee pla a series of forums for the fall of They were based on the principles on the "Town Meeting of the Air." jects of interest to the nation, the w and the community were prese with speakers proposing opposite vi An opportunity was given for q tions and then a summary statemen each of the speakers.

These are only some of the ideas can be formulated and carried ou the world peace committee in the church. As Christian citizens we been alarmed by the actions of h line-seeking politicians who attem suppress the ideas of individuals.

I believe that we have created conditions whereby this climate been made possible. The solution be found partially in groups like world peace committee of the church. The cause for world peace best be served when we make pe matter of study, discussion, and pr

# Our Parish Neighborhood Plan

By J. MARION De VINNEY

*Members develop the neighborly feeling of a small church within the framework of a large church.*

OUR YEARS ago, when I was invited to become associate pastor of rst Methodist Church in Jackson, one the major items in the written job alysis which I was given was "the velopment and administration of a rish Neighborhood Group Plan." ring the period which has elapsed ce then I have spent much of my e in the development and adminis-tion of such a program.

With the guidance and help of the stor the plan has developed and exnded until it embraces features not be found, to our knowledge, in any ner single, similar program. I am ppy to accept the invitation to oute the development of our plan for the nefit of other ministers who may be erested.

### ow We Began

First of all we secured a large map the city. Later we added a map of e "Greater Jackson Area" for use bend the city limits, and still later we ded a map of Jackson County. All ree were mounted and hung on the ll of my office at the church.

By the use of map tacks we indicated e location of every member of the urch. We then divided the city into ghty-three areas, the size and shape which were determined by the constion, or lack of congestion, of mems in that particular area. We arnged the boundaries of the areas so to include eight to twelve families each area. We then defined twelve eas in the suburbs and, later, twelve ore in the county beyond the limits the "Greater Jackson Area."

The result was a total of 107 areas inuding every foot of territory in the unty, and each area contained an approximately equal number of First Methodist families.

We defined the areas by use of rubber bands which proved easy to stretch over the map tacks at the corners of the various areas, and simple to change whenever the movement of families from one part of the city to another made it necessary to adjust area boundaries. Very shortly, one area which began with nine First Methodist families had but two left and had to be consolidated with a neighboring area. The rapid development of new areas in outlying subdivisions resulted in the necessity for new groups.

Our practice has been to make as few changes as possible in area boundaries. Where it has seemed practicable to do so we have asked an area leader to assume temporary responsibility for a neighboring area when that area came to have too few families. We did this because we discovered that sometimes, after families had moved out of an area, other families moved into the area in sufficient numbers to make possible reinstating the area.

The shift of our families to new developments beyond the city limits has been so rapid, however, that we are in the process of revamping and renumbering all areas outside the city and will no doubt end up with an increase in their number.

### Area Leaders Chosen

When the areas had been determined we made three copies of the lists of the families within each area. One copy was prepared for the respective area leaders, one copy for our records in the office, and an extra copy to be loaned to anyone needing it. We then selected the persons, usually husband and wife, in each area whom we believed would make the best area leaders. We tried to avoid selecting those who were already overburdened with church responsibilities.

A letter was sent to each of the 107 families outlining the plan and the duties of the area leader and indicating that they had been chosen for leadership in their various areas. Later each family was contacted personally regarding the job.

The chairman of our membership and evangelism commission telephoned the entire list. He secured the consent of about 50 per cent of those whom we had selected. Those whom he failed to reach or for one reason or another, declined to serve, I followed up, securing substitutes where necessary. As the area leaders were contacted they were asked to arrange a dinner within the neighborhood on a certain date for all members and for all constituents within their areas.

If I were to do it again I would set up the organization first and plan the dinner at a later date. Some area leaders gained the impression that when the dinner was over their task was done and some who would have made good area leaders were frightened away by the necessity of arranging a dinner immediately on a definite date.

The dinners were an outstanding success. In each area they were held in the homes of the area leaders or in a home within the area. They were held simultaneously, and the church provided a fifteen-minute program over one of the local radio stations to which each group listened immediately following its dinner.

The pastor, the president of the men's club, the president of the woman's society, and the chairman of the membership and evangelism commission all spoke briefly. A few groups (in cases of last minute illness in the family of the hostess, or where no home within the area was adequate for the group) met at the church, where each group sat at tables provided specifically for that group.

A similar group of simultaneous dinners planned for last fall was cancelled

*J. Marion DeVinney, associate pastor First Methodist Church of Jackson, ichigan, serves as "Minister of the rish," and is in charge of the neighrhood group plan.*

because the church was in the throes of a building fund campaign. Our plan is to hold simultaneous neighborhood dinners each fall and perhaps each spring. Since the first dinner, neighborhood groups have been encouraged to hold dinners, open houses, picnics, and other group activities within their areas at the times and places most convenient to them.

### Keeping Track of Members

From time to time we have added new features to the plan and have asked our area leaders to render additional services. The present scope of the plan can best be indicated by reference to the series of postal cards that I have worked out and had mimeographed for my almost daily use.

The first cards to be developed were "add" and "remove" cards. We mail our church paper to nearly 1,500 families each week and pay for and receive change of address service. Consequently we receive every week, often daily, notices of changes of addresses. A "remove" card is sent to the former area leaders and an "add" card to the leaders of the area into which the family has moved. The cards provide sections for adding or removing members as the case may be and for adding or removing constituents.

When the present supply is exhausted I plan to work out separate cards for members and for constituents. Recently I have added a card which is sent directly to the family indicating the number of its new area, who its new area leaders are, where they live, and what their phone numbers are. We ask the family to report to the leaders cases of illness, etc., unless for some reason its members prefer to contact one of the ministers directly.

A whole series of cards is used by area leaders in connection with the reception of new members. We receive new members each month. When it is determined that a family is joining the church a card goes to its area leaders notifying them that so-and-so are joining the church on such-and-such a Sunday.

The leaders are asked to contact the new family, arrange to bring its members to church, and to remain with them as their sponsors for the coffee hour following the church service. "Coffee hours" are held monthly on the Sunday of reception to enable "old members" to become acquainted with the new members.

My collection of cards includes a choice of three cards, identical except for pronoun, asking the area leaders to get in touch with "him," "her," or "them" as the case may be. At the same time a card is sent to the new family explaining the plan and advising them that they will be contacted. We hold a reception for candidates for membership on the Friday night before the Sunday they are received into the church. If they have not been contacted by that time, I follow up on Saturday by phone to be sure that sponsors are arranged for all who are being received into membership.

During the week following the reception all area leaders of those who joined the church receive a card reminding them of the new member family in their area, and asking them to make a friendly visit within the week and to designate the nearest member family as "fellowship friends." Each new member also receives a card welcoming him into the church and informing him concerning the name, address, and telephone number of his area leaders.

I have worked out a check list—providing for twenty-one names on a sheet—and a check list of sixteen steps to be followed in my office when word comes to me from one secretary or from an area leader that a family has moved from one area to another. The steps include sending the proper cards, shifting of the map tacks, changes in the area lists and area card file.

### No Intermediaries

All similar plans with which I am familiar operate either on a biblical basis, with division into twelve tribes and with tribal leaders responsible for heads of groups of ten, or on a semimilitary basis with captains of teams. In other words, they involve intermediaries between the person in charge of the plan and the leaders of the smaller groups. Probably the most unorthodox feature of our plan is that we do not usually use intermediaries.

I have insisted upon dealing directly with the area leaders, because I f that intermediaries create potent bottle necks. If I had captains respo sible for ten or fifteen area leaders, a program that I passed down to t captains would fail to reach a wh block of ten or fifteen areas sho any captain become suddenly ill, lea town without my knowledge, simply forget to pass the word alo As it is I know that any request th goes out to area leaders gets to all them because it goes directly from m to them.

I am able to do this because we ha one minister responsible for t preaching and administration and a other responsible for the religious ed cation program and youth work. I, "minister of the parish," am able devote more time to the program th could the average pastor.

Three or four times a year we call t area leaders together for inspirati and for the purpose of reminding the of their responsibilities and opport nities as area leaders. Naturally, th vary in effectiveness. In many cas they need constant prodding.

### What We Are Accomplishing

We feel that we are helping o members to develop the neighbor fellowship of a small town chur within the framework of a large churc To a degree we are combining the ad vantages of a small church with tho of a large church.

We are doing something so valuab that when a physician told one of o area leaders that she would have give up her outside activities or face nervous breakdown she said she wou give up her Sunday school class, h P.T.A. work, and her Cub Scouts, b that she could not give up her ar leadership because the contacts sh made meant too much to her.

# Prayers, Tears, and "Greenbacks"

by CHARLES M. HILL

*An account of the successful fund-raising efforts of one small rural church.*

ES, these are what it required—prayers, tears, "greenbacks"—when . Olive Methodist Church paid for 26,000 building in a little more than o years after its completion.

Since the church had only forty-two mbers, such an accomplishment was ecially significant. Yet there was hing magical or sensational about s feat. There were no huge contri-ions from wealthy individuals. It s merely the logical result of the nbined efforts of a group of dedi-ed Christians who worked together, least most of the time, for the com-n goal.

### Fund Gets Started

The financial campaign had its be-ning in 1945 when a fund was started the Crusade Class to raise money remodel the old frame church. (This nday school class is composed mainly young married people.)

Money was raised by making a spe-l effort within this class on fifth ndays to set aside an extra large of-ing for the building fund. Also, mbers of the class serving in the ned forces sent money from their ited pay to support this effort. Soon fund contained $2,000.

An Evansville, Indiana, firm agreed remodel the building for $9,000. ese plans were not carried out, how-er, because it was generally felt that the old building was not worth reno-vating.

With the decision made to build a new church, a fund-raising campaign was begun. At a meeting held in 1946, ten members volunteered $100 each to the effort. Other pledges were also made.

Forty acres of good farm land had been given to the church, the income to be used for the upkeep of the ceme-tery. Since this income was consider-ably more than the cemetery required, $1,000 was transferred to the building fund.

### Others Contributed

Friends and relatives of those buried in the cemetery also contributed toward the proposed new building even though most of them were not members.

By June of 1950, $6,000 had been collected. With this amount of money and a good deal more faith, the destruc-tion of the old building began. As the work progressed, it was found that some of the old material could be used in the new structure. For instance, old flooring was used for the new sheath-ing.

In the leveling of the old church and the building of the new, labor donated by various members was estimated at $8,000. Such jobs included: digging the basement, wiring, landscaping, making flags for the sanctuary, finishing the in-terior, varnishing, painting, and truck-ing. The carpenter worked for $1.50 an hour and the brick mason for $1.75.

Through scrap drives, paper drives, and similar efforts, the young people raised $70. This money provided a beautiful lighted picture of "Christ Knocking at the Door" to be used above the altar. Even though the sermon may be mediocre, the worshiper can de-pend on being inspired by that pic-ture.

### Annual Pledges Made

Further efforts to discharge the debt were successful. At another meeting in 1950 there were many who pledged $100 annually until the debt was paid. (This proved to be one of the surest ways of raising money.) The Woman's Society of Christian Service gave $1,700; and the annual conference, through its church extension program, added $2,500.

So successful was the entire fund-rising effort that it was necessary to borrow only $5,000. This loan, taken out in February, 1951, was paid in ex-actly three years. All during this time the practice of giving the fifth Sunday offerings to the building fund was con-tinued, the plan having been adopted by the entire Sunday school. In ad-dition, another $500 had been given from the cemetery fund.

Completed in December, 1951, the church is a brick veneered frame build-ing with a full basement and an oil fur-nace. It contains three Sunday school rooms and ample seating space for 250 in the sanctuary.

The building was consecrated in a beautiful service held April 20, 1952. At this meeting another $2,225 was pledged, of which $1,800 was paid.

### Some Problems

Throughout the building campaign things did not always go smoothly, however. There was considerable dis-sension over the church's design. Some of the members wanted the space on either side of the pulpit to be used for Sunday school rooms (as it was). Others preferred to have space left for a possible choir. The church lost one family because its head, one of the trustees, refused to sign the note and was otherwise antagonistic.

At times many of the members won-dered if the debt would ever be paid. But success came through their faith and their willingness to sacrifice. I was not their pastor during the greater part of the effort, but I would not take any credit if I had been. It all belongs to God, for he was the one they followed.

*Charles M. Hill, now pastor of Salem Methodist Church, Freelandville, Ind., writes about the new-building program of Mt. Olive Methodist Church, Mount Olympus, Ind., where he served as pastor previously.*

**POSITE PAGE: The new Mount ve Methodist Church at Mount mpus, Ind., built with "prayers, rs, and 'greenbacks.'"**

# The Fountain

## Footsteps

A friend writes from Oxford University of the strange feeling in the Oxford colleges to walk up the stairways whose treads have been worn into little hollows by the passage of many feet. One thinks of all the famous feet that have climbed the stairs of Oxford; it is a great thing to follow in those steps. But one thinks even more of the famous feet that have climbed the steps of the Church and found here a new life in the continuing power of the Resurrection.

—Robert E. Luccock, in *If God Be For Us*
(Harper & Brothers)

## Tyrant's Way

We are not facing ordinary problems in dealing with freedom in our time. Never before were mass media so effective in stamping patterns upon man's brain. We would recognize the great number in the field of television, radio, and journalism, who go about their work with high ethical standards. As churchmen we need to see that these men are encouraged, and more like them are recruited for the task. No tyrant has yet come to power except by the propagation of a lie which has been made to seem true. It would be tragic indeed if modern communications should be perverted for the transmission of falsehood whereby tyranny should gain control both of the media and the human mind. Incidents of the past few months create a setting of potent realism to the above paragraph; we are not dealing in theory alone.

—Reuben Nelson, American Baptist Convention, to Visitors of the World Council Assembly

## Love's Strong Hand

A little boy does wrong, and trembling awaits the punishment of his father. If he is a little-enough boy, he may try to hide in the closet or under the bed. When he appears before his father, his eyes are filled with both fear and pathetic love. He is torn between running away and flinging his arms about his father. And after the spanking, his only comfort is to cling tightly to his father as he sobs himself into peace. For intuitively he knows that the hand that spanked him is the hand of his strongest love.

—Alvin N. Rogness, in *Who Shall Be God?*
(Augsburg Publishing House)

## Answer

Many petitions that are offered can only be answered by human co-operation.

A capital instance of this nature is provided by Henry Ward Beecher, who told of a woman who prayed to God for patience, and then found herself faced with a bad cook. She quite failed to realize that the bad cook was part, at any rate, of God's answer to her prayer. There could not be a much better strengthener of one's patience, than the endurance of a bad cook. How very necessary it was for that good woman to continue her prayer, beyond the verbal request, into her actual everyday relationship with those about her!

—Albert D. Belden, in *The Practice of Prayer*
(Harper & Brothers)

## Perspectives

Each of us can speak most helpfully about the peo
the tradition, and the way of understanding the Go
that he knows best, and so I shall speak here. Each of
moreover, will know that he and his nearest neighb
cannot fairly be described in clichés. None of us is a walk
stereotype; an activist or a pessimist, a liberal or a N
orthodox thinker, a Continental or an American Ch
tian. All of us know that to be content with pinning lal
like these on one another is a confession of ignorance,
a sign of understanding. At the same time, such lal
can have a legitimate use. They can serve to remind
that though the Gospel is one, our ways of reading it
many; that our varied perspectives are shaped by gene
tions of varied living, and deserve patient exploration
gether until we can recognize their proper meanings
their common source; that each needs the others for
lumination and correction; and that, by God's grace, th
human differences must find their true, vital place wit
a shared life vaster and more deeply united than any
us yet know.

—Robert L. Calhoun, Congregational Christian Churc
of the U.S.A., to the World Council Assembly

## Sad Commentary

We have known for centuries what the Bible says ab
race. We have known for a long time that the early chu
and the church of the Middle Ages did not segregate on
basis of race and ethnic origins. We know that there
no scientific basis for us to treat one group as infe
and another as superior. The Gospel on race has been p
claimed for nineteen centuries. One world confere
after another has condemned racial separation in
church. Yet segregation remains the great scandal in
church, especially in the United States and South Afr
The local churches permit secular bodies such as
state and federal courts, the United Nations, big lea
baseball, professional boxing, colleges and universit
the public schools, and theatres to initiate social cha
in the area of race. But even when secular bodies in
ate the change, local churches, Negro and white, foll
slowly or not at all. It will be a sad commentary on
life and time if future historians can write that the
bulwark of segregation based on race and color in
United States and South Africa was God's church.

—Benjamin E. Mays, National Baptist Convent
U.S.A., to the World Council Assembly

## Natural State

The long history of man is the history of war. Onc
was the fashion to write from this point of view. A gen
ation ago the schoolboy had to memorize a succession
kings and battles and the dates for each. Now we talk
social, political, and economic movements. We still r
the innumerable wars, but they take second place. Thi
as it should be—provided that our concern with so
movements does not blind us to Hobbes's observation t
man in a state of nature is in a perpetual state of war.
Thomas Hobbes was right.

—Duncan Howlett, in *Man Against the Chu*
(Beacon Press)

## Small World

Africa has been watching with silent admiration
friendship, the good gestures and the wonderful achie
ments of the West, as well as their successes in build
roads, railways, aerodromes and modern cities and

lthy amenities they provide; but she has been sorely ppointed to find the West implicating her people in ructive wars in every generation. Western science hav- made the world a small place through its facilities of nsport and communication, it has become impossible Africa to live in peaceful isolation when the West is olved in war. She cannot escape the devastating effects he atomic and hydrogen warfare any more than people New York, London, or Hiroshima. So Africa often asks self, "Are these material things we see in Western lization for the good of mankind or for human destruc- ?"

ETER KWEI DAGADU, Methodist Church of the United ingdom in the Gold Coast, to the World Council As- mbly

## nuendo

he campaign to promote discord is being waged at tilt. Recently, the National Council of Churches issued atement defending itself and its leaders against a smear ck from a small but well-financed group called the erican Council of Christian Laymen. The major mission his fanatical group has been to distribute a brochure ch by false charges and innuendo seeks to prove that Soviet Hammer and Sickle stands behind the great onal church organization representing more than ty-four million Christians.

ARQUIS W. CHILDS and DOUGLASS CATER, in *Ethics in a usiness Society* (Harper & Brothers)

## w We Look

e may well listen to the non-church citizen's appraisal is neighbors. How are they different from their world- nvironment, except by the observance of a few moral os, sporadic attendance on Sundays at a peculiar pious rcise, and at times an offensive self-righteousness? The rch on the local scene often resembles a club meeting peting with a multitude of not dissimilar rivals, and the sider sees little difference. Within the churches he n notes the same competitive success-worship that meets in business or sees written large on the society e of his newspaper—the commercialized bazaar, the ionable wedding, the treadmill of guilds and commit- , each spending its energy in encouraging members to nd the next meeting, no one knows quite why. My rait may be inexcusable exaggeration. Yet are our rches guiltless of transforming the fellowship of the y Spirit into an institutional tyrant, devouring her chil- n for the sake of her own prosperity and grandeur? hurch desirous of becoming a true evangelizing church have to listen again to the voice of the Lord of the rch: Only a church which loses its life will find it.

—THEODORE O. WEDEL, Protestant Episcopal Church (U.S.A.), to the World Council Assembly

## tivation

hen a drought threatens the willow tree new vitality s in its roots—they creep around and over the most nidable obstacles to reach life-giving water—even pen- ting the sealed joints of sewer pipes. So it is with us an beings. Our sure instinct—our inherent sense that is worth while only because we belong to one another to God—impels us to penetrate whatever barriers mechanical society has erected. Unless the root of basic unity is activated we will remain frustrated, ated individuals.

AROLD W. FREER and FRANCIS B. HALL, in *Two or Three ogether* (Harper & Brothers)

## Surprise

In the older days, before consultations with the "brethren" before reading of appointments was required, the Bishop undoubtedly surprised some of them. But it can happen in 1954, too, as when Bishop Reed in the Michigan Conference was surprised to hear himself reading this appointment: "Brethren, To be surprised."

—MARCIUS E. TABER, the Methodist Church, Vermontville, Mich.

## On Fighting Communism

So long as men can say with Galileo "and still it moves," so long as he of all creation can commit suicide—and anyone of us can do so—there is here provided an absolute refutation of the doctrine that the intellectual and spiritual is wholly derivative from the economic and social. If in its theory of man communism commits this radical fallacy (and yet, even in this, communism is dialectically hypocritical because nobody seems to pay more attention to ideas and fundamental attitudes than communism), then nothing is more ridiculous than the sight of those who say they wish to "fight communsim" and then turn around to concentrate on the economic and social alone; for by thus denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are at bottom communistic themselves, and *that* without even the advantage of dialectical hypocrisy!

—CHARLES MALIK, Greek Orthodox Patriarchate of Antioch, to the World Council Assembly

## Where, the Gospel

The Christian Gospel is not to be found in Adam Smith's "Wealth of Nations" nor in Karl Marx's "Kapital." It is to be found in Matthew, Mark, Luke and John, in the Acts of the Apostles, the Epistles of the New Testament, and in the vision of John in The Revelation. . . .

—G. BROMLEY OXNAM, The Methodist Church, to the World Council Assembly

## Signs of the Times

There are some contemporary signs of a return to religion, it is true. But for the most part the return is neither wholehearted nor profound. It is an attempt to bring the comfort of religion to individual spirits torn with anguish and filled with emptiness. The return to religion, if it is really legitimate, is a return to the hope that comes when men's confidence in God's ultimate victory has been restored. It is not comfort that we need so much as faith, which will put our despair in its proper perspective and show us the glorious things that God has in mind for his children.

—GERALD KENNEDY, in *Who Speaks for God?* (Abingdon Press)

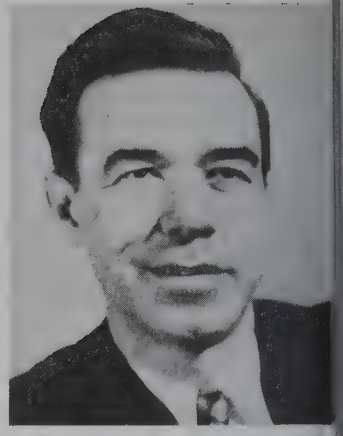
## Guide

God cannot be confined to the four walls of cathedrals and temples or theological libraries; it is in the strivings of the people, their economic, political, and social activities that the Spirit of God moves. It is here where the Christian leader ought to be, guiding man toward the goal which is the glorification of God.

—EDUARDO MONDLANE, in an address to W.S.C.S. Assembly, Milwaukee, Wisconsin

# Browsing Through the Fiction

**A review by GERALD KENNEDY**



HISTORY has been too document-conscious, in the opinion of President Lynn White of Mills College. In a recent article in *Harper's Magazine* (Nov., 1954) he discusses the new insights into the art of writing history, and he points out that nine-tenths of the people have been ignored in times past.

For it was not until the time of the American and French Revolutions that the common people became articulate and knew how to write. Most history, therefore, is the story of the aristocracy, while the common man had no spokesman and no interpreter.

Now if writing had been more common, and the novelist had appeared earlier, this could have been avoided. The interpreter of people who seldom speak for themselves is usually the fiction writer who finds a story in unlikely places.

He knows that there may be more drama in the life of the janitor than in the biography of the president of the corporation. As a matter of fact, the modern novelists have sometimes gone so far in choosing unsavory characters for their heroes and heroines that conventional people have been shocked and angered.

But it is important to note that novels are history, and novelists are historians. They are recording a part of life that will not be apparent to future archaeologists who dig only into our archives. A generation's fiction, for good or ill, is a revelation of the general point of view.

This is not to say that novels ought to be merely documentary, but only that if the novelist has any artistic perception he will tell us more about the real life of a time than will the sociologist's treatise. In a sense, it is fiction that gives the great majority of men a habitation and a name.

*Gerald Kennedy is bishop of the Los Angeles Area of The Methodist Church.*

***The Dollmaker*, by Harriette Louise Arnow. Macmillan Co., 549 pp., $5.00**

What happens to a family from the Kentucky mountains when they land in Detroit during the war? Well, it is not good.

This is a sad book and a fine one. The central figure is the mother who will take her place with the great mothers of literature. She has courage and integrity, but in spite of all she can do the family disintegrates. They should have stayed in the mountains and attained a farm of their own, for they never were meant for the city.

One of the saddest parts of the book is what happened to the little boy who could not adjust to the crowded school. He had roamed the woods with his gun, and he had carried a man's responsibility. But there is no place for him unless he will fit into the group, which he cannot do.

There are so many uncontrived judgments on our ways and our thoughts, that *The Dollmaker* is a prophetic book. This is definitely the kind of book that can stand comparison with the important novels.

***Most Likely To Succeed*, by John Dos Passos. Prentice-Hall, 310 pp., $3.50**

This is the story of the Communist-attempted infiltration of Hollywood. It has the ring of authenticity, and Dos Passos seems to know what he is talking about. Yet it is much more than this, for it is a reflection of a generation worshiping the goddess of success at any price.

These people are destroyed by their success, not their failure. It is rather easy to see why they could fall into the communist trap, for men and women with no morals, no standards, and no convictions are the easy victims of any tough authoritarianism.

I say nothing about the characters, because they are not too important in the book. All that is important is the picture of a disease which could cost America its life.

***Seth*, by David Brynley. Cha Scribner's Sons, 311 pp., $3.50**

Forgive me while I do the unforg able; namely, speak of a personal r ter as if it were of some concern to

In 1938, my wife and I visited E land and spent a few days with men in the little village of Corfe Ca David Brynley was our host and were invited because he was a fr of one of my church members. He me something of his life and his ca though I do not remember that said anything about writing ambiti

This novel by David Brynley c to my desk not long ago, and I re nized it at once as autobiographica there is any excuse for this refere it is merely to say that I am prejud in my judgment of the book. I lik but whether it is because it is a g book or because I know the aut heaven only knows.

It is the story of a Welsh boy b out of wedlock and his search for filment in music. It has the W flavor, which is something specia remember the man who said that who refuses to give a friend's b a good review is a louse. But, trul enjoyed *Seth*.

***Beyond the Hungry Country*, Louise A. Stinetorf. J. B. Lippin Co., 352 pp., $3.50**

I have met this author also found her most interesting. She missionary experience and backgr within the Quaker fellowship.

I like this book better than W *Witch Doctor* (Westminster P $3.00), and a large number of rea liked that very much. The countr Africa and the plot has to do with trials and tribulations of missiona

This book has a realistic touch

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takes it out of the category of the usual "missionary story," a type of writing toward which I take a rather dim view. It is not sentimental and it presents the church's enterprise in a large frame. Perhaps it can be put like this: I was truly interested in learning how it was coming out. Too many novels of this type leave no doubt on that score after the opening paragraph.

I do not know why one should take a book like this and beat other books over the head with it. But a good book in this field is so rare, I want to be sure that we appreciate it.

***Diane*, by Herbert Best. William Morrow, 341 pp., $3.95**

There is a kind of mystery connected with this one which carries the reader along. It is well written and it deals with a plantation owner who is being poisoned and finally dies. The overseer is a rascal and the daughter is the heroine. The wife is a pale replica of Lady Macbeth.

This is one of those books which I liked better while reading it than after it was over. This must be because the skill of the novelist drew me along through the book itself, but there was not too much to think about after it was all over.

This may be unfair, and certainly it is entirely personal. Let us say it is not the best (no pun on the author's name intended), but it is far from the worst.

***Cain*, by Rogier Van Aerde. Henry Regnery Co., 262 pp., $3.75**

The form of a book has some significance, and when a book strives deliberately for artistic effect, as this one does, then the critic has to differentiate between the form and the content.

This book is beautifully printed and the author gets his effects by single words, unfinished sentences, and lots of white space. If you like it, this sort of thing is impressive.

Perhaps the attempt is to give the impression of half-poetry. It seemed too stylized for me and too self-consciously artistic. But that may be the word of a simple soul who is not up to appreciating the finer things.

The story reminded me of Thomas Mann's treatment of the Joseph stories in the Old Testament. This writer is trying to find the deeper meanings in the brief story of Cain. It has some fine passages and some great interpretations.

Cain will certainly become more interesting for the one who reads this novel, for there is both sympathy and understanding. My guess is that you will either like it very much or not at all. Good luck!

## REVIEWS

# *The Cult of Christmas*

THE AMERICAN CHRISTMAS, *by James H. Barnett. Macmillan Co., 173 pp., $2.95*

**By CLARENCE SEIDENSPINNER**

Sentimentalists will put this book aside with a sigh. For them it will be too scientific an analysis of the American Christmas. Except for an occasional article, they have never read any such sociology of Christmas.

The gossamer glamor of the day is gently removed by the author, and we get an authentic look at the festal season as it actually is. We learn that it is a cult peculiar to the United States which bears the stamp of our culture and gains strength from this identification.

Barnett is professor of Sociology at the University of Connecticut. He has long been interested in the sociology of festivals and holidays and has written about them for the professional journals. This book, both descriptive and interpretive, is the result of considerable sociological research. Your reviewer does not know of any other book which is quite so complete in its study of the American Christmas. Five chapters of descriptive study set forth the materials which make possible the final interpretation of the closing chapter: "The Cult of Christmas."

First appear the studies of Christmas in the making. The opposition of the English and American Puritans to such festivals as Christmas is traced. We are shown how the celebration of Christmas wedged its way into our culture, however, through the Dutch, the Roman Catholics, and the Anglicans. The carol philosophy of Charles Dickens in accenting the charitable and humanitarian aspects of Christmas is developed at some length for it has become an important aspect of our celebration.

Santa Claus comes in for a chapter of his own, for the author feels that Santa Claus is a distinctive American creation. He is now the symbol of charity and generosity.

Other chapters describe Christmas in church, family, and school, in Main Street and in our assorted Christmas art. All of this adds up to Barnett's plausible thesis that Christmas is an indigenous national festival to the United States, one which developed during the nineteenth century and tended to crystallize about 1860.

Since that time its design and fu filment have been cultic. There a certain things which individuals a families are expected to do during th festival season. As a nation, we a now grooved into the cultus. Even the Christian tradition was remove the holiday folk cult would pr vail. It affords such psychological r lease from our guilt reactions by givi us a moment of charitable action; affords such opportunity for fam solidarity and relaxation, that it w stay.

In fact, Main Street alone might ke it going. Here are profound psych logical insights supported by a mass factual material. Here is a realis book that helps us to see and sy pathetically to understand the Chris mas by which our people and pasto are bound.

# *The Bible Is for Preaching*

BIOGRAPHICAL PREACHING FO TODAY (The Pulpit Use of Bib Cases), *by Andrew W. Blackwoo Abingdon Press, 224 pp., $3.00*

**By J. J. STOWE, JR.**

When Monday morning comes ar you look back to Sunday's sermon, a you quite as sure that you have be the spellbinder you pictured yours to be? Yesterday you stood in *yo* pulpit and displayed whatever gifts eloquence, erudition, and experien you may have had. Did this questi hit: Is the preaching which I do pr jected about some mood, some moralit some man?

Andrew Blackwood (and I feel I waited too long to present this mat rial) gives us a half dozen tests for completed sermon. (1) Have I chang the bill of fare often enough? (2) W this sermon interest men and boy (3) Will my sermon appeal to the i telligence of the hearer or address hi as an inferior? (4) Does this messa deal fairly with the facts in the Bib passage? (5) Throughout this messa do I preach mainly in the present tens (6) Does my sermon exalt God t Father, the Son, and Spirit or does move largely on the horizontal leve *Therefore, let anyone who thinks th he stands take heed lest he fall.*

How then shall we preach? We ha

d a flood of homiletical types as well moods. Blackwood's prescription obably will come as close to meeting iversal needs and wants as any urce of preaching material. In essence is saying again what Longfellow id, "Lives of great men all remind , We can make our lives sublime." Abstractions may be fine for the in-lectual "double-domes," and situa-n sermons may be fine for "Sunday einbecks"; but if we would accept o facts, this type of presentation will come most important to our preach-g. Those two facts are: God is hungry r man's welfare, and man is hungry d afraid without God.

One major problem in biographical eaching for today is a need for urgent, reful preparation—preparation in nich the preacher is saturated with nowledge about the topic involved d humbled by the fact that in the lpit as elsewhere he is God's trumpet-. Woe betide him if he gives forth uncertain note.

Blackwood is fertile in suggestions—me of which, as sons of Wesley, we ould want to modify a bit but all of em worth consideration before dis-rding. "All the world loves a lover." l the world is interested as to why rtain people act as they do—turn t as they do. Biblical biographic eaching gives to us who are ministers numerable case histories for study, in-rpretation, and evaluation. Such blical studies also present to us the portunity for finding modern coun-rparts or contradictions.

One of the cries of our day, heard in o voices, is the biblical ignorance our people and the decline and decay family altars. If such cries should true, what is our remedy and cor-ction? Will denunciation produce sitive results—or can we be wise, tient, and even subtle in order to ing our people to a restoration of ese values which may have been lost? ackwood goes a long way toward an-vering these questions.

The book, in my opinion, starts too wly. A second weakness, I think, the complexity of suggested sermon les. A third weakness, as I see it, is repetition in suggested outlines.

The strength of the book, I would y, depends on the hammered advice, Go back to the Bible for your sermon eas and material!" If this be neo-thodoxy or heresy, may we make e most of it! For as Jesus looked upon e multitude, he was moved with mpassion, for they were like sheep ithout a shepherd.

Blackwood is saying again what ould be basic for all of us: The Book ves us the Gospel and the Covenant. . . *what do I still lack?"*



## REVIEWERS

H. D. Bollinger, secretary of the Department of College and University Religious Life, Methodist Board of Education, Nashville, Tenn.

Robert H. Bonthius, chaplain and professor of Religion, Vassar College, Poughkeepsie, N. Y.

J. Edward Carothers, pastor of First Methodist Church, Schnectady, N. Y.

Arthur Preston Colbourn, pastor of Pawtucket Congregational Church, Pawtucket, R. I.

Henry H. Crane, pastor of Central Methodist Church, Detroit, Mich.

Wesley C. Davis, professor of New Testament, Perkins School of Theology, Dallas, Tex.

Georges Florovsky, dean of the Orthodox Theological Seminary of St. Vladimir, and a professor of the History and Theology of Eastern Orthodoxy at Union Theological Seminary, New York City.

Webb B. Garrison, professor of Journalism, Scarritt College for Christian Workers, Nashville, Tenn., and author of *The Preacher and His Audience* (Fleming H. Revell, 1954).

Vernon H. Holloway, pastor of United Church, Geneva, O.

Paul Morrison, pastor of Central Methodist Church, Lansing, Mich.

Clarence Seidenspinner, pastor of First Methodist Church, Racine, Wis., and author of *Great Protestant Festivals* (Schuman, 1952).

J. J. Stowe, Jr., pastor of First Methodist Church, Lawton, Okla.

# *A Ladder Must Lead Somewhere*

ETERNAL HOPE, *by Emil Brunner (trans. by Harold Knight). Westminster Press, 232 pp. $3.50*

**By GEORGES FLOROVSKY**

Emil Brunner was present at Rolle, Switzerland, in 1951, when the Advisory Commission of the World Council of Churches met for the first time to discuss the main theme of the future Assembly at Evanston.

It was an embarrassing discovery at this session to find that the theme, Christian Hope, was actually an *eschatological* one. For many members of the commission it was an unwelcome and stumbling discovery. They could not believe that Christian hope was grounded precisely in the belief that Christ was coming again. Was it not grounded rather in the good news that he already had come and was ever present in the church and in the world? Was his "Second Coming" really essential to the genuine Christian faith?

In his present book Brunner gives an inclusive and well-pondered answer to these doubts and misgivings. The work of Christ, he explains, would be sorely incomplete if he were not to come again.

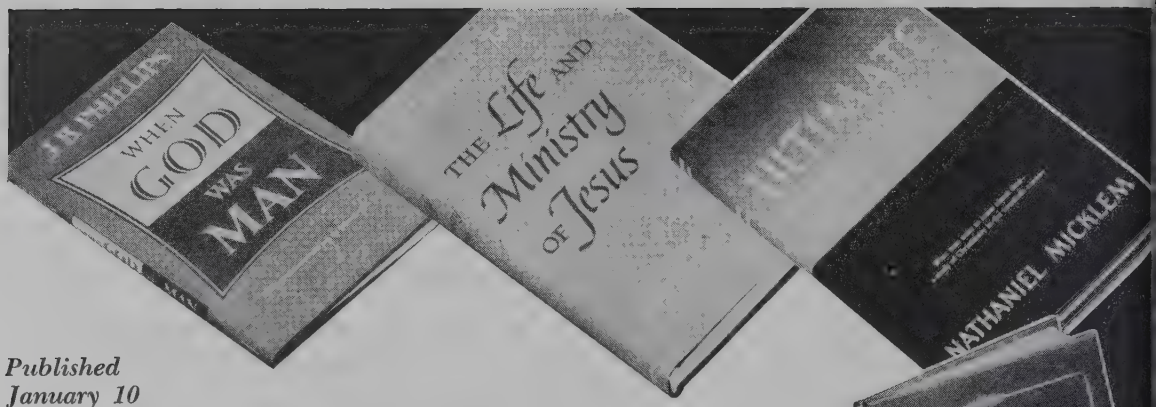
"Faith in Jesus Christ without the expectation of His Parousia is a voucher that is never redeemed, a promise that is not seriously meant. A Christian faith without expectation of the Parousia is like a ladder which leads nowhere but ends in the void."

The whole book of Brunner is written to substantiate this thesis. The problem of hope is closely related to the problem of history. No decision about the individual destiny can be adequate or convincing unless history has meaning. History has no meaning if it is to be regarded merely as an infinite movement without destination.

Probably an individual may expect simply to escape this meaningless duration, to meet his God in "eternity"; but then precisely that fulness of human existence which is inextricably connected with life in time and history would be left unredeemed.

In Christian revelation, however, personal and historical are joined together, not to be divorced. The whole texture of Christian revelation is historical. It is a revelation not in proposition, but in events.

The doctrine of creation must be taken with full seriousness. No Christian can therefore escape or avoid the question of the ultimate destiny of the created cosmos. The future should also be considered in the category of events.

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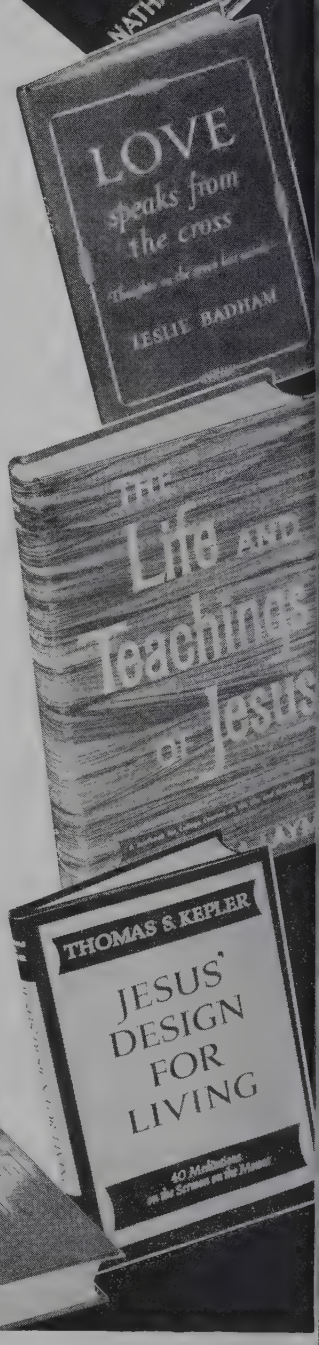


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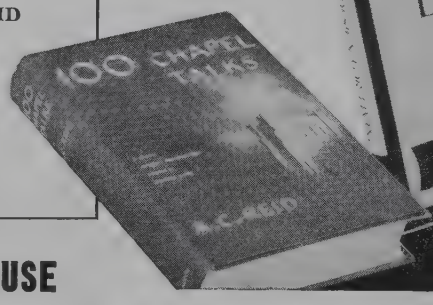


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ıe consummation, is precisely the
ıate event that gives cohesion and
leteness to the whole story of the
ation. Of course, it is impossible
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rately this ultimate event.
e language of eschatology is in-
bly provisional and symbolic. Yet,
category of events should be re-
d in any case. For that reason
ner opposes all recent attempts at
ıythologizing the scriptural revela-
In his opinion, all these attempts
to eliminate the most distinctive
basic features of the revelation.
eliminate the symbolism of time,
thereby "the whole dimension of
future."
unner's strong insistence on the
orical" character of Christian faith,
is, on the full reality of "events,"
concrete occurrences or happen-
seems to be his major contribu-
to the recent theological discus-
He is perfectly right also in his
tence that "personal values" can
reserved or completed only in the
perspective of the salvation or
mption of the whole creation.
)e-cosmologization" is a very
us danger of modern theology.
may be dissatisfied with what
ıer has to say about the Last
ment. It is a mystery, indeed. But
precisely in this mystery that the
ı problem of man's destiny is to
olved. Should not the Last Judg-
t be regarded emphatically as an
t, as *the* event in the finite chain
uman destiny?
he problem of universal redemp-
does not receive in Brunner's
an adequate treatment. His an-
s is one-sided. He justly emphasizes
absolute character of God's judg-
t. But he seems to underestimate
paradox of creaturely "resistance."
ıristian eschatology is inextricably
lved in antinomies. "Universal re-
ption" asserted as a necessary im-
ation of the divine sovereignty, or
God's omnipotence, seriously en-
gers the existential reality of hu-
response. It is not enough to say
Brunner that "resistance to God
ns ruin." It is absolutely true, and
the whole history of mankind is
isely a history of resistance.
ı the other hand, an ultimate re-
nce (into "eternity") will mean,
nly "partial," a frustration of the
ıe purpose, that is of the original
ose by which anything had been
ed to existence. Yet, it seems that
cannot exclude altogether an ex-
ıtial possibility of an ultimate re-
l to obey, as it has been so ably
ied by the late Professor A. E.
lor in his stimulating book, *Chris-*
*tian Hope of Immortality* (Macmillan Co., $2.25).

Brunner concludes his chapter with a reminder concerning the necessity of "decision," yet he suggests that it is a "decision already made about us." He does not seem to add much to the argument of St. Gregory of Nyssa, who insisted that human "resistance" should inevitably melt away in the overwhelming light of the ultimate disclosure of God's presence and glory. Nobody will be able to stand the "evidence" of this ultimate revelation.

Brunner, as many others before him, puts the same argument in the terms of the divine will or decision. But the emphasis is the same: nobody can resist God. And yet it is precisely this persistent resistance that is the main theme of human destiny: Sin and Fall. We stand here before the major mystery of our existence and destiny, and it is better to abstain from any rationalization of that which fully transcends our knowledge, in the faithful obedience to the Word of God.

But all these reservations do not detract from the value of Brunner's remarkable book.

# Chart of Challenge

THE FACE OF MY PARISH, *by Tom Allan. Alec R. Allenson, (to SCM Book Club members only) 124 pp.*

**By PAUL MORRISON**

This little hundred-page book is a *must* for every preacher in the United States. *Realism* in a small package, it carries an arresting title based upon a quotation from Georges Bernanos' extraordinary *The Diary of a Country Priest* (Macmillan Co., $4.00). These words of a young priest in his first parish touch deeply the feeling of every young minister starting out in his first church:

"My Parish. The words can't even be spoken without a kind of soaring love . . . but as yet the idea behind them is confused. I know that my parish is a reality, that we belong to each other for all eternity: it is not a mere administrative fiction, but *a living cell in the everlasting church.* But if only the good God would open my eyes and unseal my ears so that *I might behold the face of my parish!* The look in the eyes . . . these would be the eyes of all Christianity, of all parishes—perhaps the poor human race itself . . ."

From this quotation Tom Allan starts his own toil and travail in a Scottish parish that he has served seven years. Scotland—then you are not interested?

But as he goes along you discover that he is talking about, not only his Scottish parish but your church and mine. What he says is dated as of *today* and has relevance. He asks (and I am compelled to answer for myself) if our churches in many communities have broken down because few ministers and fewer laymen think of the church as "A Living Cell in the Everlasting Church."

He describes his circumscribed parish in a changing community, with indifferent people all around it—untouched by it, ignoring it. The story of his visitation evangelistic mission could be repeated a thousand times in our country too. But his transformation and that of his people and his church has thrills and implications for us. Possibly his techniques and methods are worn, but the freshness of his approach, particularly the challenge of assimilating new members, we need again and again.

The outside community's regard (or disregard) for the church as something irrelevant—this too is ours in America. Allan so states it that you feel he is talking about the people who live around you. A reading of Allan may make you uncomfortable enough to do something about the situation. Allan pleads for "a Church within the Church" if some churches are to survive spiritually, for as he writes, "It is easy to uncover the faults and failings in the traditional order of the Church's life. It is supremely tempting to cut one's self off from so much that contradicts the essence of the Faith, and dams up channels of divine grace. But at the end of the day I am compelled to recognize that the failure of the Church is my own failure as a minister, and that the answer to it lies within myself. To realize that is our despair: it is also our hope." Dare we be that honest with ourselves?

We need his chapter "The Place of the Laymen." It is in hearty agreement with Elton Trueblood and many other Christian leaders who believe the next great step in evangelical Protestantism is to make Christianity again a laymen's movement. Certainly we are giving a larger place to lay witness than in any other period of this century.

From the chapter we read ". . . before there is any hope of seeing the emergency of a genuine lay apostolate within our Church, we have to begin at the true point of departure. Action or Witness which is not the spontaneous outflow of a personal conviction and a personal encounter with Christ, will soon run out and exhaust itself in mere humanitarianism."

The whole idea of the apostolate of the laity is therefore explosive and revolutionary, and confronts us with this threefold challenge:

"1. It compels us to wrestle with the supremely difficult task of leading men and women to the point of decision in which the Faith becomes a personal possession.
"2. It presents us with an inescapable challenge, because if taken seriously, it will mean upheaval and revolution within the conventional framework of the Church's life.
"3. When this group of people comes forward (the laity) drawn from different backgrounds and types, to explore the demands of Christian discipleship, it becomes immediately evident that new methods of instruction and training and new levels of Christian fellowship have to be explored if we are to keep faith with the laymen."

I spell this out here because he is talking about the point at which our churches must thoughtfully develop concern and techniques in this area of the church's life.

Are these sufficient ideas to prove the challenging nature of this little book? If not, take the author's parting shot, the book's last line: "The minister . . . is the one man who cannot be permitted the luxury of a sheltered life."

*The Face of My Parish* has much in store for the minister who has the courage to "read, mark and inwardly digest." My copy is all marked up!

## Insight into Work

WORK AND VOCATION, *edited by John Oliver Nelson. Harper & Brothers, 224 pp., $2.75*

**By H. D. BOLLINGER**

The library of books on Christian vocation has become very valuable and this book enriches the list.

At the First Assembly of the World Council of Churches in 1948, upon the specific request of the churches, attention was given to the problem of a Christian doctrine of work and vocation. An international study was initiated and this book is the product of a three-year development of the project from the American viewpoint. The intent was to approach the subject from the biblical and theological viewpoints as well as from the viewpoint of those immersed in contemporary indus life.

This book is very practical fo recognizes at least four factors in American scene. They are: (1) wide gap between faith and w Actually we do not have a theolog work. (2) A lot of the daily routin industry, business, and other fiel dull and colorless. (3) There is an crease of leisure time that ought t utilized, from the viewpoint of Chris vocation, to the service of God. There are laymen who would like t Christian in their work but who not know quite how to go about it.

The chapters "Work and Vocatio Scripture" and "Work and Vocatio Christian History," written by I Minear and Robert L. Calhoun, res tively, belong together in a neat uni just exactly what they are as descri

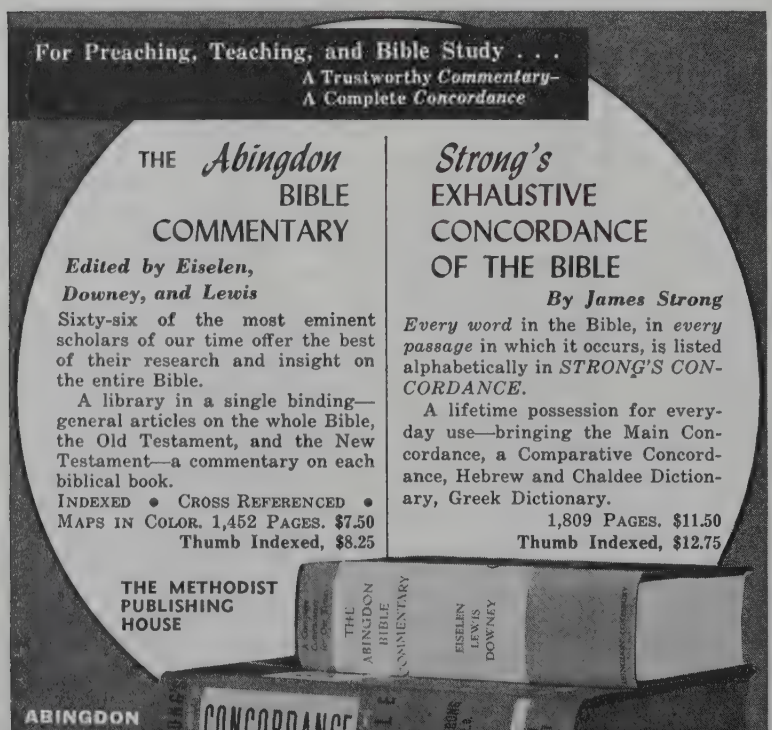
If either of these writers have densed their work in order to c within the compass of this book, should, by all means, elaborate e where. The reader will certainly g new insight in these chapters into theology of work as we have it in Bible and in the history of the Chris Church. These chapters are priceles their content, scope, and insight.

While Robert Michaelsen, traine theology, wrote the chapter, "Work Vocation in American Industrial ciety," one wonders if perhaps a tra lay observer should not have wri it. Such a person probably could have done better and to raise the qu tion probably demands the observa that such a person could not be fo because the church in America is in the era of theology and not in the of the gospel applied to the social sc

Calhoun observes that "the inten of the whole book is not to deriv Christian theology from the fact everyday work, but to show how fact of everyday work can be illu nated, judged, and redeemed in living context of Christian faith. this book can help in this respect practical way, it might usher us in new era in which work, leisure and are made more fruitful in faith.

Robert Bilheimer's chapter, "A Ch tian Strategy," enters a strong test against the organized church ends on a hortatory note when he "The point of the whole matter is a to meet Christ the Lord in our w thus redeeming the work and in deeming the work, contribute to salvation of mankind."

This volume is worth several t its price not only for its written tent on the theme that is its title also for the priceless bibliography c piled by Robert Michaelsen and hel on *Work and Vocation.*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## efends Jesus' Words

SUS AND THE FUTURE, *by G. R. easley-Murray. St. Martin's Press, 87 pp., $5.00*

WESLEY C. DAVIS

his volume by an English Baptist ister evidences a prodigious amount abor. The subject of the book is ately described in the subtitle: "An mination of the Criticism of the hatological Discourse, Mark 13, with cial Reference to the Little Apoca- se Theory."

he author does not tell us specifical- why he wrote this book; seemingly feels himself to be fighting a moral le (page ix); yet all he tells us is t it was "to reach a responsible deci- " on the problem of Mark 13, and satisfy my own mind" that he gave self to this task.

Ve find it difficult to understand how cholar could devote so much time labor to such a tangential problem his. But then of course he does not sider it tangential.

he publication of Strauss' Life of us in 1835-6 made Mark 13 (and in lity the entire New Testament) into roblem; he so posed the eschatologi- sayings as to call in question the ability of the teachings of Jesus. In debate which followed the difficulty econciling the suddenness of Christ's rn with a coming preceded by signs ame increasingly clear.

was Timothy Colani who, in 1864, forth the Little Apocalypse theory solution to the problem. The dis- rse, he held, contained the escha- gy of the Jewish Christians, but us himself could not have shared r views. Colani's solution thus lay he eradication of eschatology root- -branch from the teaching of Jesus. position only shifted and sharpened dilemma; either Jesus is mistaken hese discourses could not have come n him.

easley-Murray recognizes that ani's stand was provoked by the osticism of Strauss and his followers, he has no respect for Colani's ory; instead of being a scientific ap- ach to the problem it is merely the ilt of an emotional reaction.

n chapters two and three Beasley- rray shows how and why the Little calypse theory became ever more cult of acceptance. In chapter four deals with attempts to vindicate the natological discourse; here it is wn that since 1930 these approaches e been moving toward a synthesis. he author's main purpose in this dy is to prove the integrity of Mark 13, or, to use his own words, "to show that the teaching of the eschatological discourse approximates so closely to the otherwise attested teaching of our Lord as to preclude the necessity for postulating an extraneous origin for it."

This he attempts in the last chapter by comparing the theological emphases of the eschatological discourse with those of other New Testament writings and finding them not essentially different.

The reader may disagree with Beasley-Murray at many points, but he will stand in admiration of the assiduousness with which he approaches his task, and the thoroughness with which he does it.

## Bold Barthianism

LIFE TOGETHER, *by Dietrich Bonhoeffer (trans. by John W. Doberstein): Harper & Bros., 122 pp., $1.75*

By J. EDWARD CAROTHERS

An introduction by the translator provides a short sketch of Bonhoeffer's life, which was ended on the gallows under Hitler. He was thirty-six years of age when he was slain.

In this book his theological position is strictly Barthian, but he is not primarily concerned with theology. He approaches the problem of how our lives should be ordered in company with others.

This reviewer does not have a taste for Barthianism in any form, and the dogmatic, exclusive assertions which punctuate this book present obstacles of no small order.

The word "only" dominates the book. It is used in the framework of sentences which say, for example, "It is only by the gracious anticipation of last things that Christians are privileged to live in visible fellowship with other Christians." This is a fair indication of the dogmatic mood of the book, revealing also its tendency to use words that do not convey specific meanings. In this sentence one wonders why the word "visible" is used.

It is only fair to admit however that in spite of its theological orientation and its use of words which do not convey immediate meanings, there are some insights in this book which are freshly stated. Bonhoeffer's portrayal of the objective reality of Christian brotherhood is worth the price of the book. We are brothers, not because we are willing to be brothers, but because brotherhood is a Divine reality.

Another valuable insight is one we


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easily overlook. This concerns the fact that our ideas of what is good for the world do not usually coincide with what is actually good for the world! His elaboration of this truth is interesting and whatever one's theological inclination may be, here is a starter for a sermon on "Thy Thoughts Are Not Mine."

"The last half of the book is devoted to discussions of prayer, song, Bible reading, and confession to the brethren. In every area the author has made up his mind, spelled out the rules and imposed them as the "only" way. Such positive assertions are refreshing because many of the ideas are sound. The ones which are not useful to us are, in spite of their uselessness, illuminating.

This book is bold. The reader will argue with it and he may wish to repudiate whole sections of it. But he will not easily put it aside once he has begun it.

## First Years of the UN

IN THE CAUSE OF PEACE: Seven Years with the United Nations, *by Trygve Lie. Macmillan Co., 473 pp., $6.00*

**By HENRY H. CRANE**

The ship of state when expanded to international dimensions is quite a craft to navigate. Difficult and dangerous as the task must be under the most favorable circumstances, it is obviously impossible to sail even a decent distance toward the port of call; namely, world peace, when everybody including the skipper relies on an obsolete chart drawn on the assumption that the earth is flat.

No matter how big and impressive the craft, no crew will sail her very far so long as the belated belief persists that to venture beyond the horizon means falling into oblivion.

The superstitions and fears of the crew can only be overcome by one who himself has been delivered from the universal delusion and who dares to demand that the voyage be hazarded on the dangerous theory that the earth is actually round. Only a Columbus whose stubbornly contagious conviction that the Copernican cosmology must be fearlessly tested in scorn of consequences can command enough courage to compel a mutinous crew to sail on into a new world.

Trygve Lie, always a great statesman, became the first pilot of the great new "World Ship of State." He was the first Secretary-General of the United Nations, serving from February, 1946, until he was replaced in April of 1953 by Dag Hammarskjöld of Sweden.

For seven harrowing, storm-filled years he held this immensely responsible, desperately difficult position. Unquestionably he was a most able governmental navigator, but he was no Columbus.

Lie, like the United Nations itself, was a victim of the "cold war." This he realized all too acutely. What apparently he failed to comprehend was the fact that he, like the vast majority of his contemporaries, was victimized even more by the great delusion that the ultimate arbiter of our destiny is physical violence—the delusion which invariably restricts all our efforts to move by reliance upon spiritual resources, into the unknown realm of creative peacemaking.

The well nigh universal acceptance of this delusion is the present-day equivalent of the ancient belief that the world is flat. Since no political leader dares challenge the lie by making some daring proposal to act on the assumption that there are spiritual realms and resources of limitless dimensions, there is scant possibility of any real effort to explore and appropriate them.

Doubtless, many will say that Lie made a magnificent gesture toward such a bold adventure when he wrote out his now famous "Memorandum of Points for Consideration in the Development of a Twenty-Year Program for Achieving Peace Through the United Nations." No doubt he did.

Perhaps it was as much as could be expected for the present, but it was not enough. For despite his strenuous efforts to secure some semblance of acceptance of his proposals from the great powers they merely agreed "to consider" his "Memorandum."

The author shares with his readers the exciting incidents recorded in the log of the United Nations' ship of state. Completely autobiographical, the book gives us Lie's personal interpretation of world-shaping events that is as fascinating as it is informative.

With commendable courtesy and caution Lie took the helm. Recognizing however that the Charter of the United Nations conferred upon the Secretary-General powers that his predecessors in the League of Nations had never dreamed of exercising, he determined to take as much advantage as possible of the prerogative bestowed rather than timorously doing as little as he must.

Even so, throughout his first four years he attempted to follow the middle way, endeavoring always to be fair to all parties concerned but invariably insisting that his first loyalty was to the United Nations.

But when North Korea marched across the 38th parallel, he prom appeared before the Security Co on the fateful 25th of June to ur to take armed action against the gressor. This was the first time he used the special powers granted under Article 99 of the Charter an thereby evoked the undying enmi the Soviet Union.

What else could he do? Almos though acting on the assumption the earth is flat, the mutinous sa compelled him to turn back from further adventure into the unkn and the skipper returned to the fam but futile methods that invariably defeat.

## Author Unaware

GET RICH IN SPITE OF YOURSE *by Louis M Grafe. Hawthorn Bo 78 pp., $2.00*

**By VERNON H. HOLLOWAY**

This is one of those numerous umes on techniques of being "succ ful." The author energetically pres a "Mystic Formula for Success" w he claims is based upon scriptural p ciples. The formula consists of the lowing seven rules:

1) Whosoever would be great, let become a servant.

2) Serve thy neighbor as thysel

3) Be efficient and you will abundance.

4) Be driven by an enduring mo (Greed, fear, security and pride "not recommended." Service to and duty to God are far superior cause they are "less dangerous" "more effective.")

5) Be gregarious.

6) Cultivate a love of people, a sion to serve them and make t happy.

7) *If* you are religious, serve fellows with the feeling that thi a divine duty. If you are *not* religi serve others as a duty owed to self-respect.

Grafe made a fortune, lost it, went on to win another. He appare wishes to help his fellow men have been frustrated in this respect. the pastor who would like to find r able books for the Christian guid of laymen, this book has little va In spite of the occasional homage to the Bible and to "religion," the logic of the book is objectionabl the Christian faith.

The author presupposes that "wea and "success" are the basic mea of life, although he tries to qualify with humanitarian objections to gr

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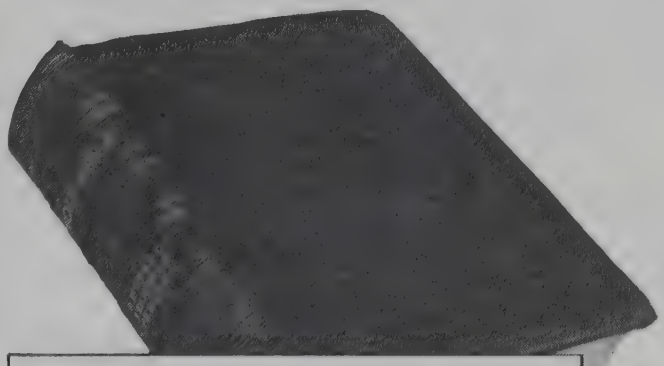

IN the beginning God cre
the heavens and the earth.
earth was without form and

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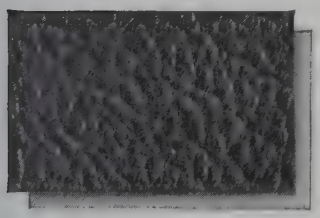

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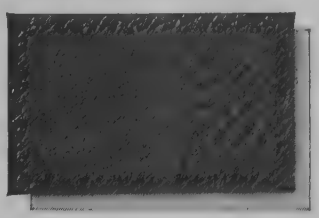

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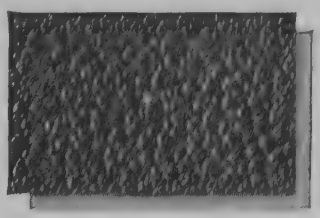

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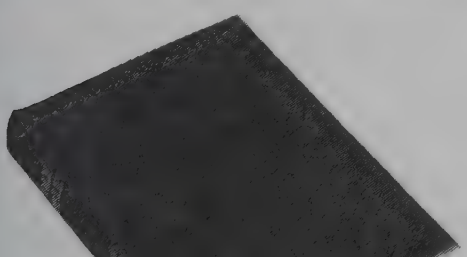

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God; 3 all things were made through him, and with-

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fear and pride. God is optional, "success" is really important. The Cross of Christ does not enter into this picture.

There is scarcely a hint of the doctrine of stewardship, and there is little if any understanding of the meaning of religious vocation. The author apparently is unaware of changes in the political and economic order which pose new problems for personal incentive and religious-moral orientation.

## Jesus Preaching

UNDERSTANDING THE PARABLES OF OUR LORD, *by Albert E. Barnett. Alec R. Allenson, 223 pp., $2.50* (1954 Reprint Edition)

**By WEBB B. GARRISON**

For more than a generation after new literary approaches were adopted, New Testament scholarship was comparatively barren in terms of contribution to preaching and to religious education. This era of partial sterility was perhaps inevitable. There are today, fortunately, many indications that so-called "critical" scholarship is being transcended.

Albert E. Barnett was a pioneer in the movement to achieve a new type of interpretation. Preserving all the values of rigorous scientific method, his was an early voice raised to insist that the critical method be used as a means rather than an end.

And the means to which he pointed was that of achieving a sane and rounded—yet fervent and dynamic—new understanding of scripture as a body of authoritative religious writings.

With that purpose in mind, he wrote *Understanding the Parables of Our Lord.* Out of print for some years, the 1954 edition preserves both emphases and text of the original.

In a fashion that is fresh and vigorous, Barnett insists that the parables of Jesus were used as homiletical material by those who reduced the Gospel message to writing. "Their controlling interests," says he, "were evangelistic rather than primarily historical. They (the Gospels) more nearly have the character of preaching than of scientific biography."

Instead of following the practice of grouping the parables under topical headings, the author treats them in the order they are reported in the Gospels. He emphasizes bearing of context on interpretation, and devotes large sections to teaching points of the parables as they were actually used in Jesus' ministry.

Here is a rare combination of scholarship and evangelical zeal—insights of the critic and historian given sinews by sensitive interpretation of spiritual values. Preachers and church school teachers will use the volume for information plus inspiration.

## Karl Barth's Thought

AGAINST THE STREAM: Shorter Post-War Writings, 1946-1952, *by Karl Barth. Philosophical Library, 252 pp., $3.75*

**By ROBERT H. BONTHIUS**

This is a good introduction to some of the most practical sides of theology, especially for the lay reader or one unfamiliar with Barth's thought. The book is a collection of short works (sermons, addresses, letters, and essays). It is definitely Barthian throughout. As such, it seeks to be a corrective.

As Barth sees it the Christian faith does not allow the Christian to float, swim, or paddle *with* the stream of Western thought. And this includes Western political thought, about which a number of the writings have much to say.

By this time Barth's soft view of communism is familiar enough to Western theologians. Those who read this book will quickly become familiar with it, particularly since an open letter of Emil Brunner's on the subject is considerately included.

Brunner asks, "Why don't you say 'No!' to communism as you did to National Socialism? Both are totalitarian and, as such, atheistic." Barth answers, "I condemned National Socialism because it threatened to capture the ultimate loyalty of Germans and perhaps others. With communism this is not the case. Everyone, or almost everyone, in the West knows it is an evil thing; communism does not threaten to enthral us, at least at the present time."

Thus, the problem of Christianity in relation to communism is to alert the free world to its own injustices rather than to foster the free world's pride by joining the chorus of condemnation of communism.

This is not the only provocative line of thought developed in these writings. Some of the most stimulating deal with the relation of Christianity to politics of any kind—politics as such.

This reviewer has not found anywhere a clearer statement of the state as an agent of God's grace. "The State is not a product of sin but one of the constants of the divine Providence and government of the world in its ac against human sin: it is therefore instrument of divine grace." It is n new theme, but Barth's variations it are captivating.

Then there is an essay, "The Je Problem and the Christian Answer, which Barth goes way beyond the tomary "Christian answer to the J ish problem," and explicates the dif ence between the Christian attitude ward the Jews and Humanistic one is a brief eight pages long, but w wide circulation.

The longest article says the least is new. It is a didactic piece on the ture of revelation. However, a sho piece of the same nature on, " Christian Message and the H Humanism," surpasses itself and comes almost a manifesto. It points everything theological that Barth saying today.

Naturally, a collection of this sor bound to be uneven, somewhat re titious, and more than usually ti bound. All these things are true of particular volume. Still, a number good purposes have been served in publication.

## A Reform Movement in Catholic Worship

THE LITURGICAL RENAISSAN IN THE ROMAN CATHOL CHURCH, *by Ernest Benja Koenker. University of Chic Press, 271 pp., $5.00*

**By ARTHUR PRESTON COLBOU**

This book, by a Lutheran who teac at Valparaiso University, India should be welcomed by Roman Cat lics and Protestants alike. It deals w the development and underlying m tality of the liturgical renaissance wi in the Roman Church, a movement so believe to be the most creative promising in modern Catholicism.

The Roman Mass grew until ab 1517 when "the dangers of the ti caused it to be "deep frozen." To many scholars and some of hierarchy believe the time is ripe take it out of the deep freeze, thaw and adjust it to the needs of the peop

The author traces the beginning the contemporary liturgical reform the work of Dom Prosper Guéran about the middle of the last centu Perhaps he should also have m tioned Mabillon, whose research d ing the seventeenth century did much to sift the liturgical wheat fr the chaff.

e movement, however, was given
reat modern impetus by the first
gical Week held for laymen at
a Laach during Holy Week of
Since that time it has been spear-
ed by the Benedictines of Ger-
, Austria, and France. Gradually
s spread to other nations, but
met with considerable opposition
untries such as Spain—where peo-
end to believe that "the Church
t only founded on a rock but is
k."
e movement is "a protest from
n," and it has become a many-
effort toward a more intelligent,
lar participation in worship, to-
a piety emphasizing the com-
l grace-life of the church rather
the individualistic, indulgence-
red variety.
manifest sympathy is toward a
Christocentric and biblical Chris-
y, and toward a restudying and
iming of the patterns of the early
tian church.
ghly significant reforms have al-
been gained: the return of the
r vigil to its earlier location, per-
on to use the vernacular within
s, evening masses, new fast regula-
, and experimentation with the
gue Mass. There is also increased
ssion of the possibilities of reform-
he calendar, the breviary, and the
l.
new spirit has emerged within the
ch wherever this movement has
trated. The old apologetic approach
t on obviating heresy and defend-
tself against Protestant attacks)
pears, and is replaced by a here-
e unknown confidence and
gth.
nd in hand with the movement has
a revival in church architecture
he plastic arts, a renewed interest
atholic Action, and even some
murmurings of church unity—
arily with the Eastern Orthodox
hes.
s too early to evaluate the move-
adequately, for it is still in its
ative and growing period. At the
nt time the hierarchy appears
athetic to it, but a big question
s haunts a reform movement
n Catholicism: Will a hot breath
across the Alps eventually blunt
rowing edge, or stop its progress
he erection of an authoritarian
History testifies that Rome
es progress slowly" and is fond
ne sweet smell of orthodoxy."
e evangelical churches should wel-
the liturgical renaissance, with its
pt to recover a heritage that be-
to all Christians. If its scope seems
d, its Christocentric and biblical
tion is right and hopeful.

# BOOKS Briefly Noted

**FEAR AND TREMBLING AND THE SICKNESS UNTO DEATH,** ***by Soren Kierkegaard (trans. by Walter Lowrie). Doubleday & Co. (Anchor Book), 278 pp., 85 cents***

Two of Kierkegaard's works that have been in most demand are now made available in this paper-bound, low-priced edition. The influence of the Danish writer has been great in our century, and the publishers are to be commended for producing this volume containing the two works which Kierkegaard himself referred to as "the most perfect books I have written."

**JOB AND HIS FRIENDS,** ***by T. H. Robinson. Alec R. Allenson, 125 pp. (to SCM Book Club members only)***

The problem of suffering remains with us, and there is much to be learned from the classic biblical story of a man's grappling with this problem—the Book of Job. Here is a valuable little study book consisting of four lectures which come to grips with the meaning of the Book of Job.

**ON THE CONTOUR (A collection of Sermons on Rural Life),** ***Area Commission on Town and Country Work of The Methodist Church in Iowa. 88 pp., 75 cents***

The Des Moines Area Commission on Town and Country Work has produced in this booklet a collection of sermons whose purpose is "to interpret rural life in terms of the Christian philosophy." The sermons were written by laymen as well as ministers.

This booklet is available through John L. Beebout, First Methodist Church, Malvern, Iowa, and Donald Koontz, Simpson College, Indianola, Iowa.

**TRAGIC SENSE OF LIFE,** ***by Miguel de Unamuno (trans. by J. E. Crawford Flitch). Dover Publications, 332 pp., $3.95 cloth; $1.90 paper***

This is a new and unabridged edition of an English translation first published in 1921. The author is recognized as one of Spain's greatest and most influential philosophers of our time. This thought-provoking volume is considered by many as his greatest work.

**IF GOD BE FOR US (Sermons on the Gifts of the Gospel),** ***by Robert E. Luccock. Harper & Bros., 189 pp., $2.50***

These are what might be called "gospel sermons" for they seek to preach the Gospel in a fresh and interesting way. The author does not attempt to give peace of mind, or sell the reader on having faith in himself. He seeks to preach, through the printed word, the message of the New Testament.

**A HALF CENTURY OF UNION THEOLOGICAL SEMINARY,** ***by Henry Sloane Coffin. Charles Scribner's Sons, 261 pp., $2.50***

An informal history of Union Theological Seminary in New York, by a former president of the faculty who spent virtually all his academic life at the seminary.

**THE WORLD'S RELIGIONS,** ***by Charles S. Braden. Abingdon Press, 256 pp., $3.00***

This is a revised edition of a short but excellent history of the world's religions. In includes both primitive and living religions. A chapter has been added on the religions of the Aztecs, Mayas, and Incas. The book is a good introduction to this field in brief compass.

**FACE TO FACE WITH INDIA,** ***by Roland E. Wolseley. Friendship Press, 176 pp., $2.50***

These are stories of people the author met and interviewed while in India for several months helping to set up a department of journalism in Hislop College at Nagpur, India.

**YOUTH AND THE CHRISTIAN COMMUNITY,** ***by Rowena Ferguson. Abingdon Press, 140 pp., $1.00***

A study book growing out of the author's experience as a counselor of young persons. She treats the needs of young people and how the church can strengthen their religious faith.

**TWO OR THREE TOGETHER (A Manual for Prayer Groups),** ***by Harold Wiley Freer and Francis B. Hall. Harper & Brothers, 187 pp., $2.50***

Convinced that "growth in the spiritual life requires a group," the authors have worked out a manual or guide for groups wishing to engage in disciplined prayer together. The book is divided into two parts, the first giving an introduction to prayer groups and the second consisting of meditations and helps for weekly meetings. The book is fresh and suggestive.

**THE CONSUMING FIRE, *by Oswald J. Smith. Zondervan Publishing House, 151 pp., $2.00***

Lectures on evangelism from a conservative point of view. These are "The Bob Jones University Lectures on Evangelism for 1953." The author is a pastor in Toronto, Canada.

**THE CHRISTIAN'S PATTERN (or an extract of *The Imitation of Christ*, by Thomas a Kempis), *by John Wesley. Abingdon Press, 127 pp., $1.50***

This is an abridgment of *The Imitation of Christ,* devotional classic, and a translation by the founder of Methodism. Thus these portions of *The Imitation of Christ* are those that Wesley considered as most important. This is a new and up-to-date edition of *The Christian's Pattern,* one of Wesley's first major writings.

**IDEAS FOR A SUCCESSFUL CHURCH PROGRAM, *by John Huss. Zondervan Publishing House, 149 pp., $2.00***

There is nothing new in this book of ideas, but from it a pastor might very well glean something that would be useful to him in his church program: some plan or method that had not occurred to him before.

**SEGREGATION AND THE SCHOOLS (Ashmore Report, Public Affairs Pamphlet No. 209). *The Public Affairs Committee, 28 pp., 25 cents***

A timely public affairs pamphlet that might be bought in quantity and distributed in some churches where accurate information is needed on this subject.

**THE BOOK OF EZEKIEL (Volumes One and Two), *edited by Julius A. Bewer. Harper & Brothers, Volume One, 72 pp.; Volume Two, 83 pp., 75 cents each***

These are the eighth and ninth issues respectively in "Harpers Annotated Bible Series." They are authoritative study guides on the books of the Bible in the King James Version. Introduction and critical notes have been prepared by the editor, who is professor of Hebrew and other languages in Union Theological Seminary in New York.

**RAISING MONEY FOR CHURCH BUILDING PROJECTS, *by Arthur W. Lumley. Abingdon Press, 128 pp., $2.00***

Some tried methods of raising funds for church building projects are described by the author, who now devotes his full time to such campaigns. This book can provide much valuable information for churches that wish to raise their own funds rather than hire outside agencies. Local fund-raising is a practice to be encouraged.

**ONLY ONE TRUE CHURCH? (An Historical Study of the Exclusive Claims of the Roman Catholic Church) *by Roy Addison Kale. Vantage Press, 104 pp., $2.50***

This little volume might be called a modern polemic. It is an interesting and apparently sincere effort to get churchmen to examine the facts of history concerning the nature of the church. The writer, a Presbyterian clergyman and associate secretary of the Illinois Church Council, attempts to get at these facts and to examine the exclusive claims of the Roman Catholic Church.

## Your Right to Say It

[*Continued from page 1*]

there are four fine fellows at Perkins School of Theology who have "gotten in the act." It is hoped that these fine young fellows, by their observations, are not to be taken as typical of the kind of preachers that we shall have in the pulpits of tomorrow.

It would seem that these fellows would even be critical of an article in the *Christian Advocate* of October 21, 1954, written by Duane Valentry, entitled "Faith Did It," a story concerning Doris Day. One of the fine girls in our high school group read this article by Mr. Valentry and it has changed the whole course of her life.

Jesus talked about the mustard seed, and faith as a mustard seed, and about birds, lilies, farmers, sheep, and shepherds. So it would seem that Dr. Peale is not too far off the trail. At least he is trying to stay on to the extent that he does not have much time to criticize his fellow preachers.

FLOYD L. LOONEY
*The Methodist Church*
*Cashmere, Washington*

### *Timely*

EDITOR: Dr. Calkin's article on Social Security in the current issue [Dec., p. 11] is both timely and well done. . . .

HARRISON DAVIS
*The First Methodist Church*
*New Rochelle, N. Y.*

### *Believes in Co-ordination*

EDITOR: I want to say *Amen* to Robert S. Treat's letter to the editor in the December issue. I certainly believe in organization, but I also believe in co-ordination.

We are spending thousands of dollars to fill wastebaskets. We need one paper which contains information from [all] agencies and boards.

ROY M. HOLLOPETER
*Grace Methodist Church*
*Sykesville, Pa.*

### *"Thanks"*

EDITOR: I am a minister in the C of the Nazarene and, though I di with some of the theological views sented in THE PASTOR, I have enjoye appreciated every issue.

I feel that THE PASTOR has made a tribution to my spiritual life, and sure it will continue to do so. Especia I enjoy "Your Right to Say It."

BILL P. RUS
*Omaha, Neb.*


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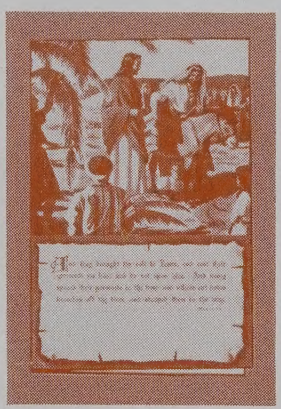

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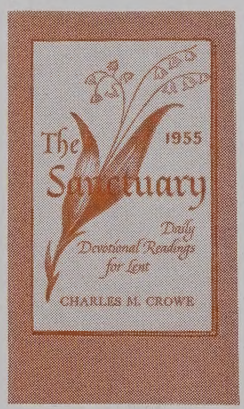


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—Edmund Schlink, Evangelical Church in Germany, to the World Council Assembly

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